

NEW  
TESTAMENT

NEW TRANSLATION

THE  
GOSPELS, ACTS, EPISTLES,  
AND  
BOOK OF REVELATION:  
COMMONLY CALLED  
THE NEW TESTAMENT.

A NEW TRANSLATION  
FROM  
*A Revised Text of the Greek Original*

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THIRD EDITION, REVISED.

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## INTRODUCTORY NOTICE.

THE edition of the New Testament now put into the reader's hand is printed from a corrected copy of the second edition (1871), entirely completed by the translator before his death, and revised while passing through the press: as carefully as circumstances would permit, from the over notes.

The text varies but little from that of the first edition: a few rounded versions have been made, and certain modifications and various readings, indicated primarily in the notes, have been occasionally introduced into the text, and a few fresh notes added.

The chief feature of novelty in the present edition is the collection of the notes of many of the sources from which the text and the various readings, as found in modern critical editions, are drawn,—as has been already explained in the preface to the second edition, to which the reader is referred for the translator's opinion of the comparative value of the *Uncial MSS.*

Shortly after the publication of the second edition of this work Tischendorf published the eighth edition of his critical text, modified considerably from his seventh, and is generally held to be the better, so much was he under the influence of the *Sinaitic MS.* discovered by him, noted as *α*: he has now introduced into his text a great number of the defective readings—Ferry's edition of four uncial MSS. numbered 13, 69, 124 and 340, with a view to reproduce the ancient text of the Gospels from which these were probably derived, was published by Abbott in 1877. This work is interesting in giving the agreement and disagreement between collations of a certain type, one of which *α* is cited separately, after Tregelles, and another 110 occasionally, in the notes to this edition. In some four MSS. John vi. 35, vii. 13 is inserted severally at the end of Luke xvi.—Wuestrich and that's text, which seems to have influenced the Slavonic in its excessive adherence to the so-called *Alexandrine* readings, or rather to the publication of B, especially where supported by some other ancient copy, was already known to many years before it was published in 1861, when the Slavonic New Testament also appeared. This third edition had thus been prepared for the press.

The subject matter in the enlarged notes of the present edition has been specially to give a summary of the authorities for and against the text, as arrived at by a careful comparison of the numerous mass of material now presented to the reader through the unsubmitting labours of those who have worked in this field.

In the Gospels, the reader will distinguish the two classes of the *Uncial MSS.* 'A' has been used to designate the series of manuscripts which generally agree, called *Constantinopolitan*, of which B, M, U, and very often A, are fair examples, as containing all the Gospels; and those D will be seen are generally confirmed by A. From the Acts to the end, all the *Uncials*, as given by Tischendorf 1856 edition, and in part by Tregelles, are quoted whenever the disputed passage requires it. In the Epistles of Paul, however, after 1 Corinthian, E, being a copy of D (*Codex Bezae Cantabrigiae*), is only cited where D has been corrected, unless indeed some special matter of interest seems to render desirable its being noted as well as D.

A reference to the subjoined list of *Uncial MSS.* will enable the reader to distinguish between their relative age, but he must be reminded that the numbering is purely arbitrary, as it is often misleading. For instance, B of the *Evangelium* is quite different M from the celebrated *Codex Vaticanus*, which contains the most part of the text of the New Testament, who noted as B, though it is some four centuries earlier than the other; O of the Epistles of Paul (*Cod. Bezae Cantabrigiae*) has nothing to do with O of the Gospels (*Cod. Bezae Cantabrigiae*), but on the contrary really formed the concluding part of a (*Cod. Bezae Cantabrigiae*), though these parts are now separated and in different libraries. The lists are usually given separately for the Gospels, Acts, Epistles of Paul, and Revelation; but it has been thought, on the whole, simpler for reference to put three together in a single list. F (*Argenteus*) and G (*Reverendissimus*), both of the Epistles of Paul, are shown to be copies of the same original M.

Of *Cursive MSS.* those noted by Treg. and separately examined by M in the years 1860-1862, are given from his edition of the *Greek New Testament*. A list of these is appended to that of the *Uncials*. For a complete list of the *Cursive MSS.* of the New



Text at present known, or also of the *Lecturae* or manuscript Service-books of the Greek Church, see Scrivener's *Introduction*.

Of the ancient versions, the old Latin, where its various extant codices agree, is given in the margins, noted by 'Lat.' occasionally they are quoted separately, especially as when there are but one or two of these MSS in conflict with all the others, as 'Brix,' 'Valla,' &c., (see the tables). The Codex Amstelredamensis (Am.) supposed to be the most faithful representative of the Latin as Jerome left it, is given from Tregelles' New Testament. When not cited separately in the notes, it is included in the *Vulgata* (V.).

The *Messianic*, or version of Lower Egypt, is given from Tischendorf and Treg., and so with the two chief Syriac dialects first hand, marked Syr. where they agree. Occasionally they are separately quoted, Syr. lat. being the Peshito, the version commonly printed, and Syr. Hol. the Harkness or Peshito version, a fresh translation, more literal than the other, indeed quite new, and hence valuable as a witness to the Greek; the Peshito to the Hebrews is wanting in it from vii. 25 to viii. 12. Neither of these versions has the Revelation, nor John vii. 33-36 and the Peshito Syriac does not contain 2 Peter, 2 and 3 John, or Jude; these four are contained in a Syriac MS in the Bodleian. A Syriac manuscript of the Revelation (noted Syr.) was edited at Leyden in 1627 by Louis de Dieu. Both of these resemble in character the later or Philonican Syriac.

A list is given below of the ancient versions usually cited in critical editions.

Of the ancient Fathers, a few only are cited occasionally in the notes, mostly from the printed editions themselves. A list is given of the more important of these writers.

A few additional explanatory remarks are here offered in order to warn the reader against being unduly influenced by what is called *diplomatic evidence*, whether the overrated testimony of the mass of the authorities, or the preponderating importance of a few very ancient witnesses. The modern editors of the text often furnish proof that conscientious adherence to their systems of comparative criticism may lead to singular mistakes. The latest editions are by no means the most trustworthy, and the reader should be at least cautious against too readily accepting their decisions. Of *Revised Versions of the first three Gospels* contributed, by Tischendorf, and in particular Borgen's *Revised*.

Though of course in many respects an older MS is entitled to greater weight, yet too many sources of corruption and error had already crept in to render a blind reliance upon the printed text of Tischendorf and Tregelles, and practically acquiescence in their decisions, without at least a very serious and patient examination being accorded to the many later witnesses, which have often of recent years been too lightly set aside. A few examples, taken from many given by Borgen and others, will serve for illustration. Scrivener says in his *Introduction* (3rd ed. p. 511): "It is no less true to fact than paradoxical to state that the worst corruptions to which the New Testament has ever been subjected originated within a hundred years after it was composed; that Jerome and the African Fathers and the whole Western, with a portion of the Syrian Church, had for inferior manuscripts to those employed by St Jerome, or Erasmus, or Stephens, thirteen centuries later, when moulding the Textus Receptus."

Admitting the general soundness of this conclusion, we are no longer surprised to find that A and B, as well as C L U F, all interpolate in Matthew xiv. 49 some words which are in part borrowed, though changed, from John xiv. 34, but which have been shown by Borgen in his *Last Twelve Verses* to be really derived from the heretical Father's *Enchiridion* or Harmony of the Gospels, composed in the second century. What is surprising is to find that Westcott & Hort have introduced it in brackets into their text and the *Revisers* into their margin. Tischendorf and Tregelles have rejected it. Nevertheless it was in the copies used by Chrysostom and Cyril of Alexandria.

In Luke ii. 14, however, all these editors follow the corrupt testimony of A B D, but sides against A for it, though in another part of A, in the hymn at the end of the Psalm, the correct reading is given; and B and D have both been corrected by later hands. This reading, which originated probably in a mere clerical error, is found in some old versions also: "In the case of good pleasure." The Fathers all reject this, as Borgen has proved; and every critical mind instructed in Scripture must reject such an expression, which, as being very anomalous Greek, has given place to explanations that condemn themselves. Yet the *Revisers* have introduced it into their text, forcing the translation in an unjustifiable way, and have placed the better text in the margin.

Tischendorf in his 8th edition, influenced no doubt by his favourite M., supported

also by H, 124, and some versions, has in Matthew ii. 13 substituted "works" for "ship-drops," against all other authority and the explicit teaching of scripture. The same corrupted reading has been adopted by Tregelles and the *Revisers*.

All these follow A B C D and others in admitting "holy" into the text before "Spirit" in Luke x. 21, an interpolation which may be ascribed to over-zealous piety, or, as it has been suggested, to the unchristian desire to distinguish the word from "seaside" used in another sense in the previous verse.

The extraordinary text given in Matthew xii. 31 by Tisch., Treg., and W. & H. on the authority, and that only partially, of B with which they make the priests and scribes answer "The last," instead of "The first," has been commented on by Scrivener and Borgen. Tregelles attempts an explanation in his *Account of the Printed Text*, p. 107.

In Luke vi. 2 the *Revisers* leave out the important word "second-first," mislead perhaps by Tisch. and W. & H. on the enormous authority of A B L 1 23 69 and some versions. The word was evidently omitted by scribes who did not understand it. Tischendorf rightly inserts it. For another instance of this kind of modification of the text, see 1 John ii. 10 and the note, and Rev. xiii. 14.

The omission in 1 Cor. x. 40 of "not being myself under law" in A and a few corrupt MSS and versions, probably arose from the same cause. But here the Editors and the *Revisers* insert the words, following the great mass of MS authority.

In John i. 18, W B C L almost unsupported except by a few versions, read as to be expected, by many ecclesiastical writers, have the astonishing reading of "God" for "Son" after "only begotten." It is scarcely remarkable that Tisch. and W. & H. should have followed so manifest a corruption, and the *Revisers* have given it a place in their margin. Tisch. rejects it. But it has not been equally free in John ix. 35, for he has introduced into his edition "Son of man," instead of "Son of David," on the testimony of A B D. So here W. & H. and the *Revisers* in their margin.

The addition of "yet" in John vi. 3, found in D and many others, is evidently an intentional change of one into two, from the desire to explain a text not understood.

Tisch. and W. & H. agree with Tisch. in putting the imperative in 1 Cor. xv. 40; though the latter had it right in his 2nd edition, he saw words "let us hear;" See the note at this passage. The *Revisers* have it right in text, but have given the false reading a place in their margin.

But the list might be almost indefinitely prolonged; so numerous and often extraordinary are the corruptions found in these venerable documents: witness the substituted "David" or "discovered" (cf. 1 Cor. xv. 12) in the LXX, (Lat. Vulg.), for "burned up" in 2 Pet. iii. 10, by A B C P, corrected as by Tisch. and by W. & H.

The variations in these old MSS are constant, often doubtless mere errors of the scribe whose eye mechanically passed from one line to the second or third below it, especially if he was hampered by similarity of ending or beginning in two or more consecutive lines, a constant source of error called *homotelenia*. It was no easy matter to avoid this in copying MSS that have an division of words: it requires considerable practice even to read them, and the eye gets no rest in the following back.

The two oldest MSS, A and B, until the end of Mark xvi., against all other authority whatsoever, as Borgen has shown, with great pains; but in A, the fact that the scribe has here left a column blank. The only one in the whole New Testament, — a strong presumptive evidence that if he did not find the passages in the MS he was copying from, he was aware of an omission. He is *Robertus* as shown by three discredit on these ancient MSS, as witnesses to the primitive integrity of the text. On the other hand, they are free from the bold interpolations of D (under Borgen) and are constantly additional and valuable evidence against them. The notes of the oldest MSS, and even several together, can be of themselves conclusive testimony as to the absolute correctness of a reading, although many facts tend to show that, as a general rule, the so-called *Alexandrian* readings came nearest to the primitive text. They need to be controlled however by other evidence, as that of the Coptic MSS, versions, and, in many cases, by patristic testimony. Every passage has to be supported apart on its own merits, in presence of the whole array of witnesses, and is dependent upon God's gracious providence, special regard being paid to the context and the general teaching of scripture, which ecclesiastical corruption has impaired.

See also — *Winer's Grammar* is quoted from Moffatt's 4th ed. The *Patristic* MSS are cited according to their original readings except when noted otherwise, as Nov., 47, &c.



N.B.—When through some circumstances the authorities cited give only partial support to a reading, or if some possibility attaches to their testimony, they are marked as questionable, thus (Q). See some letters to the Editor, vol. 1, p. 40.

## REVISED PREFACE TO SECOND EDITION (1871).

Two original editions, in which each of the several books was published by itself (or two editions together if there were two to the same assembly), and the reprint of several, which soon to have attracted more attention than others, being exhausted, I publish a new edition of this translation of the New Testament, as a whole, in a more unobtrusive form.

It has been in no way my object to produce a learned work; but, as I had access to books, and various sources of information, in which of course the great mass of readers, to whom the word of God was equally precious, had not, I desired to furnish them as far as I was able with the fruit of my own study, and of all I could gather from these sources, that they might have the word of God in English, in as perfect a representation of it in that language as possible.

In the first edition I had made use of a German work professing to give the *Textus Receptus*, with a collection of the various readings adopted by all or any of the editors of most editions, Græcæ, Lachmann, Scholz, Tischendorf, and some others. But the *Textus Receptus* was itself often changed in the text of the work, and I found that several of these changes had jumped my notice. My plan was, where the chief editors agreed, to adopt their reading, not to attempt to make a text of my own. My object was a more correct translation; only there was no use in translating what all intelligent critics held to be a mistake in the copy. For, as is known, the *Textus Receptus* had no real authority, nor was indeed the English Version taken from it.—It was an earlier work by some years. With some variations, which critics have more or less carefully accepted, the *Textus Receptus* was a reprint of earlier editions. Of these Stephanus 1550 is the one of most note: these were besides the Bezae and Bæza. Erasmus was the first published; the Complutensian Polyglot the first printed; then Stephanus; and then Beza. The Bezae were not till the next century; and the expression in their preface of *textus ab omnibus receptus* led to the expression of "*textus receptus*," or received text. The Authorized Version was mainly taken from Stephens, or Beza. The reader who is curious as to these things may see a full account in Scrivener's *Introduction* or other similar introductions. After this name, beginning with Fell at Oxford, various critical editions; Mill, Bengel, Wettstein (who greatly enlarged the field of criticism), then Græcæ, Nestlé (the last giving the Russian Codices, which are Constantinopolitan as called), Lachmann, Scholz, Tischendorf, and quite recently Tregelles. I name only those of critical celebrity. We possess besides, in connection with commentaries, Meyer, De Wette, and Alford.

In my first edition my translation was formed on the concurrent voice of Græcæ, Lachmann, Scholz, and Tischendorf: the first of sober judgment and critical common and discernment. The text with a narrower system of taking only the very earliest MSS, so that sometimes he might have only one or two; the third, excessively widely printed, but taking the mass of Constantinopolitan MSS as a rule; the last of free-sate competency and diligence of research, at first somewhat rash in changing, but in subsequent editions pursuing more soberly to what he had despised. Still, if they agreed, one might be pretty sure that what they all rejected was a mere mistake in copying. Scholz, in a lecture in England, gave up his system, and stated that in another edition he should adopt the Alexandrian readings he had rejected. That is the general tendency since. Tregelles laying it down strictly as a fixed rule.

Means like, since my first edition, founded on the concurrent judgment of the first great modern editors, following the received text unchanged where the true reading was a disputed point among them, the Sinaitic MS has been discovered, the Vatican published; Porphyry's of Acts and Paul's Epistles and most of the Catholic

Epistles and the Apocalypse, and others, in the *Apostolica Sinaitica* (written of Tischendorf), as well as his seventh edition. These, with Alford and Meyer's (not yet consulted for the text), and Dr. Weiss, furnished a mass of new materials. Tregelles' son was published as a whole since my present edition was finished, though not printed.

All this called for further labour. I had to leave Scholz pretty much aside; (his work cannot be called a careful one, and he had left himself aside;) and take in Tischendorf's 7th ed., Alford, Meyer, De Wette. I have further, in every questioned reading, compared the Sinaitic, Vatican, Dublin, Alexandrian, Codex Bezae, Codex Ephraemi, St. Gall, Claromontanus, Heurne's Latin in the Acts, Porphyry in great part, the Vulgate, the old Latin by Sabatier and Marchini. The Syriac I had from others: it was only as to words and passages left out or inserted I used the book itself; not being a Syriac scholar, I could not use it for myself. The *Evangelium of Luke* I have consulted; with occasional reference to the fathers; Stephenus, Beza, Erasmus. The labour involved in such a work those only know who have gone through it by personal reference to the copies themselves.

In the translation itself there is little changed. A few passages made clearer; small inaccuracies corrected, which had crept in by human infirmity; occasional uniformity in words and phrases produced where the Greek was just the same. In the translation I could feel delight—it gave me the word and mind of God more accurately; in the critical details there is much labour and little food. I can only trust that the Christian may find the fruit of it in increased accuracy.

As the editors I have named had not the Sinaitic nor Porphyrian MS, I have occasionally had to judge for myself where these authorities affected the question much, or have occasionally put the matter on questionable in a note, where I could not decide for myself.

I will now say a few words as to these authorities. As to the general certainty of the text, all these researches have only proved it. The meddling of ecclesiastics has been one chief source of questionable readings: partly wilful, partly innocently; the attempt to assimilate the Gospels, which was wilful; and then, more innocently, arising from the passages read in ecclesiastical services, such changes as "Jesus" for "He" where it was needed, as in these services "he" at the beginning referred to nothing; and "Jesus" was then introduced by copyists into the text. The attempt to make the Lord's prayer in Luke like that in Matthew is another instance; so, if we are to believe Alford and most other editors, the leaving out "first-born" in the Sinaitic and Vatican and some others, which I note because it affects the oldest MSS, because it looked as if the mother of our Lord had other children; and such like instances. But these do not make any very great difficulty. Other MSS and versions (which are better than all MSS), with a little care, make the real state of the case plain; but no MSS are early enough to escape these handlings. So that the system which takes merely the oldest MSS as authorities in themselves, without adequate comparison, and weighing internal evidence, necessarily fails in result. Conjectures are not to be trusted, but weighing the evidence as to facts is not conjecture.

The three greatest questions are 1 Timothy iii. 16, the beginning of John vii., and the last verse of Mark xvi. In the first I pronounce no judgment, as full dissertations have been written on it by many critics. As to John vii. I do not doubt its genuineness. Augustine tells us it was left out in some untrustworthy MSS because it was thought injurious to morality; and not only so, but in my examination of the text I found that in one of the best MSS of the old Latin, two pages had been torn out because it was there, carrying away part of the text preceding and following. As to the end of Mark and its apparently independent form, I would remark that we have two distinct clues to the Lord's life in the Gospels; his appearance to his disciples in Galilee, related in Matthew without any account of his ascension, which indeed answers to the whole character of that Gospel; and at Bethany, where his ascension took place, which is the part related in Luke, answering to the character of his Gospel: one, with the remnant of the Jews' period, and ending the message set



on earth to Gentiles, the other from Assyria to all the world, beginning with Jerusalem itself, see Matthew, as to speak, the other heavenly. Now Mark, up to the end of your title, gives the Matthew alone; from verse nine a summary of the Pothary and associated scenes, and from related to Luke and John. It is a distinct part, a kind of appendix, as to speak.

I have always stated the Textus Repticus in the margin where it is departed from, since in the Repticus, Erasmus having translated this from one poor and imperfect MS, which, being accompanied by a commentary had to be separated by a bracket, and even as Erasmus corrected what he had from the Valentin, or guessed what he had not.\* There was not much use in quoting this.

But it does not seem to me that any edition has really assisted for the phenomena of MSS. We have now a vast mass of them, some few very old, and a great many more comparatively modern. But it seems to me the oldest, as Sinaitic and Vatican, have the marks of having been in antiquated hands. I do not mean that the result is seriously affected by it, for they work in pretty easily detected and corrected, and that is not of any great consequence, but as it is easily detected, proved to be there. After all research, it would be desired, I think, that there are two great schools of readings. The same MS may vary as to the school it follows in different parts. Thus Tischendorf says it was Constantinopolitan in the Gospels and Alexandrian in the Epistles, to use conventional names. So Porphyry (marked P), which I found in six or eight chapters of Acts so uniformly to go with the Textus Repticus that I committed it scarcely at all afterwards, does not do so in Paul's Epistles. Still there are the two schools. Of the old, Sinaitic, Vatican, and Dublin (or B Z) are the most perfect examples. For that in the same they are of this school, though with individual peculiarities, cannot, it seems to me, be questioned a moment. Of these, Dublin, marked Z, is by far the most correct copy. I remarked that one blunder in copying. The Vatican, as a copy, is far superior to Sinaitic, which is by no means a correct one, in the Revelation quite the contrary, however valuable as giving us the whole New Testament and being the oldest copy perhaps we have. But we must remember that we have not until after the emperor was Christian, and that Diocletian had destroyed all the copies he could get. This Alexandrian text, as called, is the oldest we have in existing Greek MSS. The Alexandrian MS (marked A) is not uniformly Alexandrian in text. But if Sinaitic is to be trusted, the Pothary text agrees much more with A than with B; yet it is the oldest version that exists, nearly two hundred years older than any MS we have, made at the end of the first or the beginning of the second century. This is not the case with the old Latin. It cannot be said to be Alexandrian, but approaches nearer to it. But then even here is a singular phenomenon: our ancient MS of St. Hieronymus is uniformly the Textus Repticus. I think I only found one exception. Where did this come from? The Valentin is a good deal corrected from the Alexandrian text, though not always following it. Thus we may class them: A, B, Z, L, which have followed B very constantly; then we have A and a long list of which go with it, not so constant or much thought of, so that is Alfred you will find A, B; There is another class of about the sixth century, to which date Z also is attributed, C which is independent, and P which in the epistles chiefly follows the Alexandrian but not subsequently tends to T, R, and A. In the Acts it is, as far as I have examined it, T, R, A, or St. Gall, is often T, R, though in many respects an independent witness. It is the Gospels A and B go together, varying but tolerably confident of the reading, or course weighing other testimony. D, it is known, is peculiar, though characteristically Alexandrian. The result to me is that, while about the text as a whole there is nothing anomalous at all, though in very few instances questions may be raised, the history of it is not really comprehended. I give my writing as no conclusion, and I think I can say no one can give that history; the phenomena are involved.

\* It was written in Latin Beza's MS and is noted (L). A full account of it may be seen in Beza's *Prolegomena*, by Peter Beza, who found it in a German library.

I have said this much on the criticism of the text, and the MSS, that governs and reveals the matter may not lament themselves in carrying conclusions without any real knowledge of the questions. Such a book as Tischendorf's *Evangelium* I think indispensable. You have the English Version questioned continually, and W, B, Z, given at the bottom of the page, for persons who know nothing about them to doubt about the text, and that is all. Then, to say no more, the readings of A in the Epistles have a totally different degree of importance from that of its readings in the Gospels. And all become obscure. In most of these cases the true reading is not doubted a moment by Tischendorf himself, yet it only makes people doubt about all. I have followed a collation of the best authorities, both when, though for trifling differences, you have W, B, Z, L, or B, Z, or A, B, Z, or the other, I confess I have no right certainly that B, L, are right.

In the next place the reader has not a revision of the Authorized Version, but a translation from the best Greek text I could attain to any certain knowledge of. I do not doubt a moment that readers of plainness of the Authorized Version will be found in the translation. Filled as the text is with it from constant use, it suggested itself naturally to the mind. I had no wish to reject it. But a revision of the Authorized Version, if desirable for ecclesiastical use, is not (I think) in itself a wise attempt. I could doubt the justice of the same which attempts to revise the Authorized Version. The new text does not suit the old, and is the more distasteful from its juxtaposition. Initiative is a good taste, which, alas, alas, it wants nature, and in these things nature is good, true, and correct.

I have freely used every help I could. I do not mention Grammars and Dictionaries, as they are applicable to all books and known, but I have used Meyer, whose continuations are very inferior, and from whom a large part of Alfred is taken, but I have consulted Alfred too, and the Weiss. Ellendt is excellent for what is less done, Eusebius most useful in what is offered. I have used them for the sake of the text as Greek, not for any decision in any case. Erasmus, who is grammatically very full; think, who very much enhances learning in his book on the *Hebraica*, Delfius and others I have occasionally turned to, there is Ellendt on the historical books; but I did not find many of them of very great value. Calves of less than I should have supposed. These are Brought, Havemann, Elzer; Wolf and other German writers; and Mosley, Jewett, Fader, &c. But I cannot refer to the latter to try did not lead me to repeat it much. What I sought was the thorough study of the text, and none were of little moment. Paul's *Epistles* and *Blomfield* have been at hand for other commentators.

Of translations, Delfius's Italian is the best of the old ones, then the Dutch, then the English. Beza's version is a very good one, and there is, though troubled by their despoils occasionally, a very liberal one called *Beza's*. Other translations are Kistowski, German, Van der, which are Roman Catholic; a corrected one of Luther by Meyer, the Swiss one by Pothary, far better than Luther's. These, though I resented to them in a translation made into German, I used comparatively little save or not at all. Of the French, Delfius is liberal, but hardly French; Martin and Oubert, little to be trusted; and Arnould, I was very not at all. Luther's is the most incorrect I know. Besides this, there are in Latin the Valentin and Beza. De Weiss's German is elegant, but from a source leaving out the ordinary verbs, which is almost as German as Alfred; and in the old Testament, though a good Hebrew, not to be trusted, from personalist principles. The French is German.

I have used all helps I could, but the translation is borrowed from me, from me; it is my own translation, but I have used every Greek I could to secure accuracy. I follow the scriptures to be the inspired word of God, moved by the Holy Ghost and communicated by His power, though, thank God, I could not say what it divine words which thoroughly believe, as the blessed Lord Himself when He wrote, though never really to be divine. And this is a remarkable error, thoroughly and entirely divine, "words which the Holy Ghost breathed," yet perfectly and



strictly adapted to mine as being by mine. My ambassador has been so present to the purely English reader the original so closely as possible. Those who make a matter for public use must of course adapt their sense to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read his original, as close a translation as possible.

There are some remarks I would desire to make on the English authorized Version, which would differ not from attempting to correct it, which indeed would be a more ambitious task. Its value and beauty are known, and I need not dilate upon. I have lived upon it, though of course studying the Greek myself. I have no wish to undervalue it. But now that everything is implied and assumed into, there are some points to be remarked which make it desirable that the English reader should have something more exact.—There is one principle upon which the translators were themselves, which is a very great and serious mistake. When a word comes in Greek several times in the same passage or even sentence, they render it, as far as they possibly can, by different words in English. In some cases the effect is very happy; in all the confusion is bad. Thus in John x. we have "judgment" translated in the Gen. shall not come into "condemnation," the resurrection of "discussation." The word is the same in Greek, and every one can see that "not coming into judgment" is a very different thing from "not coming into condemnation." The whole force of the passage depends on this word, and its conflict with life. Here the sense is wholly changed. In another the confusion is bad.—Romans ix. 12, 13: "To him shall the Gentiles trust;" "now the God of hope." "True" is the same word as "hope," only a verb. "The Gentiles hope;" "the God of hope." I only mention these as examples.

In some cases, as "Adams," "the Lord's coming," "the law," theological views have passed the translators. Thus in John i. we have "continued," put in where there is no word at all. All there is in Greek is "most not be a witness." So in John iv. 23: "They continued these things." It is simply "they chose others for these," yesterday. I am well aware that in translating Greek, borrowed from this passage, doctrine, and that new ideas attached to it, the word came to bear this significance. But it is not its own meaning. It is "to choose," as I Corinthians xii. 19: "As to the Lord's coming," Acts iii. 19, there is no reason for translating here as "when." It is an attempt to give it a wrong sense, and to transmute it. 2: "as that the day of Christ is at hand;" the word translated "is at hand" is "present" or "come." It is twice used twice in Romans viii. 24 and once in 1 Corinthians iii. 23 for "present" in contrast with "to come." It shows evidently the whole sense, and the true meaning gives the key to the whole passage. Their imagination being brought on by their false teaching, they thought that the day was come in the tribulation in which they were suffering; whereas the Lord's coming would be not to them and trouble to their persecutors.

And a more serious mistake it is in the words in 1 John iii. 4: "Sin is the transgression of the law." A definition of sin is a serious thing, but this is not what is said. The word used is that which adverbially is employed in Romans ii. for "sinning without law," and is so translated in contrast with "sinning under law." If sin were the transgression of the law, it would not be said "until the law sin was in the world;" it could not be said "we by the commandment became exceeding sinful," for there would have been in sin all the commandment laws. But it is not so. It is "sin is transgression." It is the wicked will of man; if law comes, then it transgresses it; but it is sin without it, because I ought to have no will of my own, but be in obedience. Hence the meaning of the apostle: "Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression." This is a quotation from Hosea vi. 7: "They, like Adam, have transgressed the covenant." Adam had a law, lived but one; they transgressed also: but death reigned over those from Adam to Moses, over those who, bad and; sin was there, but death was there. I have enlarged a little more on this because the definition of sin

is a serious thing, and theology will not fear of such an alteration. Let God be true and every man a liar. It is so translated where doctrine was not in question, not only in Romans ii. but in 1 Timothy i. 5—"lawless and disobedient." It is never translated "transgression of the law" but here, generally "iniquity." James is twice translated "transgression;" but it is never said, in any form of the word, to be "transgression of the law" but here.

As regards details of translation I have a few remarks to make. I have sought in some instances to render the particles more distinctly; but, rich as English is, no one will make the shades and colorings of thought in one language answer to another. It is often more a question of metaphysics, or metaphysical philology, than of grammar, and grammarians do not always command my assent in these matters, though I am glad to learn from them. In one case where law meant their choice of meaning though they exist as "linked," "truly," "earnestly," "forasmuch." Clauses and individual facts form the mind in such cases. See the use of *ὅτι* in Mark. In St. John's writings I have to remark that the personal pronoun, generally emphatic where inserted, is used so constantly that it is hardly to be considered such. I had marked each instance in the first edition, but it arrested the eye unnecessarily for the general sense. This the printer has sought to remedy by another and clearer mark. The same character of style is seen in the constant use of *καί* and *ἐν*. Another peculiarity is to be noticed in John, the constant use of *ἐν* for *ἐν*. In Luke we have *ἐν* for *ἐν*.

I have further to remark on the script, as to which a great fine has been made lately, that English is not Greek. The large use of auxiliary verbs in English, and very sparing use of them in Greek, modifies the whole bearing of clauses in the two languages. The past participle with a present auxiliary is not a simple Greek perfect, not actual continuance in effect of a past action; a past action merely estimated as present, or in force at present, as just as often its force. The real practical question in English is: is it an historical statement or a fact viewed as such usually, i.e. with out reference to time. "Christ died for us;" that is historical. "Christ has died for us" that is a moral fact always true. The question which to use is often a very nice one, and we have to notice the difference of our point of view and that of the time of the passage. The only simple tenses in English are both perfect; one signifying something accomplished in fact, the other as accomplished not. And at the latter to common history, the use of it is many times for the Greek aorist *ἔθηκεν* the same. Thus—a case in which we use, I believe, denotes it—*ἔθηκεν*. If I say "I wrote," it is another little further spiritual otherwise, "I have written to you" is a past act made present by "have," and it is (unless specified to be in a letter gone but not received) the letter he is occupied with. And the mere doctrine of the aorist in Greek is no new name, the use. "I wrote to you not to do it" is a past letter supposed to be received. "I have written to you," he has done it, but it is supposed to be not yet received. "I have written to you in the letter" is the present use. Now what is true of *ἔθηκεν* is true of many others. When I want to give the present and an accomplished action, I say, not "I write," but "am writing," because "writing" is the act, "am," absolutely present; but on the other hand I say, "I write five letters every day in the year." "I wrote a long letter to him" is an historical fact; "I have written a long letter to him" is a moral assertion to which I attach present value. "Have" with the past participle is used however for the perfect, but to agree in English all the Greek aorists I judge, simply a blunder. When the aorist is linked, the simple perfect tense may well answer it in English. I cannot say I have always succeeded in rightly distinguishing the cases; there are cases in which I have myself doubted.

I have occasionally left old forms where they are more reverential, as "with" for "say," "into" for "to," &c. I have left "ye" for the abbreviation of "you."

\* The two main verbs are only two tenses in English as all, one before, so called, is the present infinitive; but we distinguish an accomplished act as one future.



and the Dutch *gij* and *u*, which in its familiar spoken Dutch is used for *you*, and is now become usual in English. Both languages have the Dutch *omdat* for *because*. As these things I attach no great importance; in essence I do.

And this leads me to the use of the word, "in language" instead of "writing," which I do only for the sake of other people's minds not used to such questions. I have not a doubt of the justice of the change, and just because in written English "writing" is used for what is rendered to God only; when the English translation was made it was not, and the use of it now betrays the sense in those quarters of the passage it is used in. It is quite certain that in the vast majority of instances of persons coming to the Lord they read not the last idea of writing Him as God. And it betrays the sense of a material power to use the word now. That we worship Christ who do know He is God is another matter. In the English Bible it is, or it least was, all right; because worship did not mean what it does now. The case when it is material is, "With my body I thus worship." It is used in 1 Cor. xiv. 16. They "worshiped inwardly and the Lord," which is simple language; if it be used in the modern sense. If the reader is curious, he may look at Wycliffe, Matthew ii. 2; Monastic Pledge, end of chapter iii.; and compare Job. xxi. 27, and Revelation i. 10 to the context of Peter. It would not harm your words, mentioning but the simple words.

The use of a letter as small "a" is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But in dwelling on us, our state, spirit, and the Holy Spirit itself, one is landed in a maze of then very difficult language. It is spoken of as our state, and then as the Holy Spirit. It is in our lungs, we say the Holy Spirit; it is the Spirit personally. I can only leave it with the reader, telling the attention of the reader to it. It is a blessed thought, that it is so blessed to know that our state is so spoken of; but if we had the divine Person, that blessing itself is lost. The reader may see, and the difficulty, he is given not only that, but the thinking of the effect and the person in Romans viii. 27.

All the instances in which the article is wanting before names are not marked by brackets; but I give also all the passages in which names, which the LXX. calling for Jehovah, have been transferred to the New Testament, as used in a proper name, that is, for the name of "Jehovah." It is also used in the New Testament for a title of Christ, who is now the prince of Lordship over all things. "God," says Peter, "hath made him, whom ye have crucified, both Lord and Christ." I have put a mark of interrogation after those that are doubtful.

Mark i. 29, 32, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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forth his retirement; and he called his name Jesus.

II. Now Jesus having been born<sup>a</sup> in Bethlehem of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying, Where is the king of the Jews that has been born? For we have seen his star in the east, and have come to do him homage.

<sup>b</sup> But Herod the king having heard of it, was troubled, and all Jerusalem with him: and considering all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said to him, In Bethlehem of Judaea; for thus it is written through the prophet: And thou Bethlehem, land of Juda, art not the least among the governors of Juda: for out of thee shall go forth a leader who shall shepherd my people Israel.

<sup>c</sup> Then Herod, having secretly called the magi, required<sup>d</sup> of them secretly the time of the star that was appearing; and having sent them to Bethlehem, said, Go, search out accurately concerning the child, and when ye shall have found him, bring me back word, so that I also may come and do him homage. And they having heard the king went their way: and in the time which they had seen in the east went before them until it came and stood over the place where the little child was. And when they saw the star they rejoiced with exceeding great joy. And having

come into the house they saw<sup>e</sup> the little child with Mary his mother, and having bowed down before him, they offered to him gold, frankincense, and myrror. And being distinctly instructed<sup>f</sup> in a dream not to return to Herod, they departed into their own country another way.

<sup>g</sup> Now, they having departed, behold, an angel of the Lord<sup>h</sup> appeared in a dream to Joseph, saying, Arise, take to thee the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy it. And having arisen, he took to him the little child and his mother by night, and departed into Egypt.

<sup>i</sup> And he was there until the death of Herod, that that which was fulfilled which was spoken by the Lord, through the prophet, saying, Out of Egypt have I called my son. Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which were in Bethlehem, and in all its borders, from two years and under, according to the time which he had secretly inquired.

<sup>j</sup> Then was fulfilled that which was spoken through Jeremias the prophet, saying, A voice has been heard in Ramas, weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they are not.

<sup>k</sup> But Herod having died, behold,

an angel of the Lord appears in a dream to Joseph in Egypt, saying,

<sup>h</sup> Arise, take to thee the little child and his mother, and go into the land of Israel: for they who sought the son of the little child are dead.

<sup>i</sup> And he arose and took to him the little child and his mother, and came into the land of Israel; but having heard that Archelaus reigned over Judaea, instead of Herod his father, he was afraid to go thither: and having been divinely admonished in a dream, he went away into the parts of Galilee, and came and dwelt in a town called Nazareth: so that that which was spoken through the prophets, He shall be called a Nazarene.

III. Now in those days comes John the Baptist, preaching in the wilderness of Judaea, and saying, Repent, for the kingdom of the heavens has drawn nigh. For thus is he who has been spoken of through Moses the prophet, saying, Voice of him that crieth in the wilderness: prepare ye the way of the Lord, make straight his paths. And John himself had his garment of camel's hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey.

<sup>l</sup> Then went out to him Jerusalem,

and all Judaea, and all the country round the Jordan, and were baptized by him in the Jordan, confessing their sins.

<sup>m</sup> But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who thus have obtained<sup>n</sup> you to flee from the coming wrath? Produce<sup>o</sup> therefore fruits worthy of repentance. And do not think to say within yourselves, We have Abraham for our father: for I say unto you, that God is able of these stones to raise up children to Abraham. And already the axe is applied to the root of the trees: every tree therefore not producing good fruit is cut down and cast into the fire. I indeed baptize you with water to repentance, but

he that comes after me is mightier than I, whose sandals I am not fit to bear: he<sup>p</sup> shall baptize you with the Holy Spirit and fire; whose winnowing fan (q) is in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.

<sup>r</sup> Then comes Jesus from Galilee to the Jordan to John, to be baptized of him; but John would not baptize him, saying, I have need to be bap-

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himself of these; and counsel them to  
 you? But Jesus answering said to  
 him, Suffer [it] to be so: for thus it  
 becometh us to fulfil all righteous-  
 ness. Then he suffered him. And  
 Jesus, having been baptised, went up  
 straightway from the water: and lo,  
 the heavens were opened to him, and  
 he saw the Spirit of God descending  
 as a dove, and coming upon him:  
 and lo! behold, a voice out of the heav-  
 ens saying, This is my beloved Son,  
 in whom I have placed my delight.

IV. Then Jesus was carried up into  
 the wilderness by the Spirit to be  
 tempted of the devil: and he there  
 fasted forty days and forty nights,  
 afterwards he hungered. And the  
 tempter coming up to him said, If  
 thou be Son of God, speak that  
 these stones may become loaves of  
 bread. But he answering said, It is  
 written, Man shall not live by bread  
 alone, but by every word which goes  
 out through God's mouth.

Then the devil takes him to the  
 holy city, and sets him upon the  
 edge of the temple: and says to him,  
 If thou be Son of God, cast thyself  
 down: for it is written, He shall give  
 charge to his angels concerning thee,  
 and on [their] hands shall they bear  
 thee, lest at any time thou strike thy  
 foot against a stone. Jesus said to  
 him, It is again written, Thou shalt  
 not tempt [the] Lord thy God.

Again the devil takes him to a  
 very high mountain, and shows him  
 all the kingdoms of the world, and  
 their glory: and says to him, All  
 these things will I give thee, if thou  
 wilt do me homage. Then says Jesus to him, Get thee  
 away, Satan, for it is written, Thou  
 shalt do homage to [the] Lord thy God,  
 and him alone shalt thou  
 serve.

Then the devil leaves him, and  
 behold, angels came and ministered  
 to him.

But having heard that John was  
 delivered up, he departed into Galilee:  
 and having left Nazareth, he  
 went and dwelt at Capernaum,  
 which is on the sea-side: in the  
 borders of Zabulon and Nephthali-  
 m, that that might be fulfilled which  
 was spoken through Isaiah the pro-  
 phet, saying, Land of Zabulon and  
 land of Nephthali, way of [the] sea  
 beyond the Jordan, Galilee of the na-  
 tions:—the people sitting in darkness  
 have seen a great light, and to them  
 sitting in [the] darkness and shadow  
 of death, to them the light sprung up.  
 From that time began Jesus to preach  
 and to say, Repent, for the kingdom  
 of the heavens has drawn nigh.

And walking by the sea of Galilee,  
 he saw two brothers, Simon  
 called Peter, and Andrew his brother,  
 cast a net into the sea, for they

were fishers; and he said to them,  
 Follow after me, and I will make you  
 fishes of men. And they having  
 left their boats went immediately  
 followed him. And going on thence  
 he saw other two brothers, James  
 the son of Zebedee and John his  
 brother, in the ship with Zebedee  
 their father, mending their segal  
 nets, and he called them; and they,  
 leaving their ship and their father,  
 immediately followed him.

And Jesus went round the  
 whole of Galilee, teaching in their  
 synagogues and preaching the glad  
 tidings of the kingdom, and healing  
 every disease and every bodily weak-  
 ness among the people. And his  
 fame went out into the whole of  
 Syria, and they brought to him all  
 that were ill, suffering under various  
 diseases and pains, and those pos-  
 sessed by devils, and females, and  
 paralysed, and he healed them. And  
 crowds followed him from Galilee  
 and Decapolis, and Jerusalem,  
 and Judaea, and beyond the Jordan.

But seeing the crowds, he went  
 up into the mountains, and having  
 sat down, his disciples came to him:  
 and having opened his mouth, he  
 taught them, saying, Blessed [are]  
 the poor to spend, for there is the

kingdom of the heavens. Blessed  
 they that mourn, for they shall be  
 comforted. Blessed the meek, for  
 they shall possess the earth. Blessed  
 are they who hunger and thirst after  
 righteousness, for they shall be filled.  
 Blessed the merciful, for they shall  
 find mercy. Blessed the pure in  
 heart, for they shall see God. Blessed  
 are the peace-makers, for they shall  
 be called sons of God. Blessed they  
 who are persecuted on account of  
 righteousness, for there is the king-  
 dom of the heavens. Blessed are ye  
 when they may revile and perse-  
 cute you, and say every wicked  
 thing against you, lying, for my  
 sake. Rejoice and exult, for your  
 reward is great as the heavens, for  
 thus have they persecuted the pro-  
 phets who were before you.

Ye are the salt of the earth; but if  
 the salt have become insipid, where-  
 with shall it be salted? It is no longer  
 fit for anything, but to be cast out,  
 and to be trodden under foot by men.  
 Ye are the light of the world; a  
 city situated on the top of a mount-  
 ain cannot be hid. Nor do [men]  
 light a lamp and put it under the  
 bushel, but upon the lamp-stand,  
 and it shines for all who are in the  
 house. Let your light thus shine

1. *And*, to be in the state of his being here  
 there.  
 2. *Some read*, "coming on and to him," with a  
 B. C. 1. *And* *he* *came*. *And* *he* *came* *and* *he* *came*.  
 3. *Or* *read*, "coming on and to him," with a  
 B. C. 1. *And* *he* *came*. *And* *he* *came* *and* *he* *came*.

4. *Some read*, "coming on and to him," with a  
 B. C. 1. *And* *he* *came*. *And* *he* *came* *and* *he* *came*.

5. *Some read*, "coming on and to him," with a  
 B. C. 1. *And* *he* *came*. *And* *he* *came* *and* *he* *came*.  
 6. *Some read*, "coming on and to him," with a  
 B. C. 1. *And* *he* *came*. *And* *he* *came* *and* *he* *came*.  
 7. *Some read*, "coming on and to him," with a  
 B. C. 1. *And* *he* *came*. *And* *he* *came* *and* *he* *came*.  
 8. *Some read*, "coming on and to him," with a  
 B. C. 1. *And* *he* *came*. *And* *he* *came* *and* *he* *came*.  
 9. *Some read*, "coming on and to him," with a  
 B. C. 1. *And* *he* *came*. *And* *he* *came* *and* *he* *came*.  
 10. *Some read*, "coming on and to him," with a  
 B. C. 1. *And* *he* *came*. *And* *he* *came* *and* *he* *came*.

The participle *having* is used in the text, and  
 is not *having* *been* *delivered* *up*, and *delivered*.  
 The *text* *reads*, "And having heard that John  
 was delivered up, he departed into Galilee."  
 1. *Some read*, "And having heard that John  
 was delivered up, he departed into Galilee."  
 2. *Some read*, "And having heard that John  
 was delivered up, he departed into Galilee."  
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him to a prudent man, who built  
his house upon the rock; and the  
rain came down, and the streams  
came, and the winds blew and  
fell upon that house, and it did  
not fall, for it had been founded  
upon the rock. And every one who  
hears these sayings and does not  
do them, he shall be likened to a  
foolish man, who built his house  
upon the sand; and the rain came  
down, and the streams came, and  
the winds blew and beat upon that house,  
and it fell, and its fall was great.

12 And it came to pass, when Jesus  
had finished these words, the crowds  
were astonished at his doctrine, for  
he taught them as having authority,  
and not as the scribes.

VIII. And when we had come down from the mountain, great crowds followed him. And behold, a leper came up to him and did him homage, saying, Lord, if thou wilt, thou art able to cleanse me. And he stretched out his hand and touched him, saying, I will be cleansed. And immediately his leprosy was cleansed. And Jesus says to him, see thou tell no man, but say, show thyself to the priest, and offer the gift which Moses commanded, for a testimony to them.

And when he had entered into Capernaum, a certain man came to him beseeching him, and saying, Lord, my servant lies paralyzed in the house, suffering grievously. And Jesus says to him, I will come and heal him. And the multitude answered and said, Lord, I am not fit that thou shouldst enter under my roof; but only speak a word, and my servant shall be healed.

My servant shall be lifted. For I  
also am a man under authority,  
having under the solemn, and I say  
to this [man, O], and he says; and  
be another, Come, and he comes,  
and to my servants. In this and  
he does it. And when I see that  
it is wonderful, and said to those  
who followed. Verily I say unto  
you. Not even in Israel have I found  
so great faith. And I say unto you  
that many shall come from [the]  
east and west [won't], and shall  
be there at table with Abraham,  
and Isaac, and Jacob in the king-  
dom of the heavens; but the sons of  
the kingdom shall be cast out into  
the outer darkness: there shall be  
the weeping and the grinding of  
teeth. And Jesus said to the pe-  
titioner, O, and I show that be-  
lieved, as it is true. And his servant  
was lifted in that hour.

14 And when Jesus had come to Peter's house, he saw his mother-in-law laid down and in a fever; and he touched her hand, and the fever left her, and she arose and served him.

And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill: so that that about he fulfilled what was spoken through Isaiah the prophet, saying, Himself took our infirmities and bore our diseases.

And Jesus seeing great crowds  
 around him, commanded to depart  
 to the other side. And a scribe  
 came up and said to him, Teacher,  
 I will follow you wherever you go.

<sup>1</sup> narrow sea. And Jesus says to him,  
 The Jews bear witness that the Son of  
 the Heaven resurrects pharisee; but the  
 Son of man has not taken his only  
<sup>2</sup> lay his head. But another of his  
disciples said to him, Lord, unless thou  
 first go away and bury my father.  
<sup>3</sup> But Jesus said to him, Follow me,  
 and I will send thee to bury me even  
dead. And he went forth straightway  
<sup>4</sup> and his disciples followed him; and  
 behold, [the writer] became very an-  
xious on the sea, so that the ship was  
swayed by the waves; but he slept.  
<sup>5</sup> And the disciples came and wake  
 him, saying, Lord, even? we perish.  
<sup>6</sup> And he says to them, Why are ye  
 fearful? O ye of little faith! Then,  
 having arisen, he rebuked the winds  
 and the sea, and thus was a great  
<sup>7</sup> calm. But the men were astonish-  
 ed, saying, What sort of man is this,  
 that even the winds and the sea obey  
 him? And there was Jesus when he  
<sup>8</sup> came to the other side, to the coun-  
 try of the Gennesareth; and two possessed  
 by demons, coming out of the tombs,  
 exclaiming dangerous, so that no one  
<sup>9</sup> was able to pass by that way. And  
 behold, they cried out, saying, What  
 have we to do with thee, Son of  
 God? hast thou come here to tor-  
<sup>10</sup> ment us forever? Now there was  
 a great wind off from them, a herd of  
<sup>11</sup> many swine feeding; and the demons  
 besought him, saying, If thou cast  
 us out, send us away into the herd  
<sup>12</sup> of swine. And he said to them,  
 Go. And they, going out, departed  
 into the herd of swine; and be-

whole crew (of course) rushed down the steep slope into the sea, and died in the waves. But they that fed Jesus died, and went away into the city and ruined everything, and what had happened as to those possessed by demons. And behold the whole city went out to meet Jesus, and when they saw him, they begged (him) to go away out of their country. (IX.) And going in board the ship,<sup>2</sup> he passed over and came to his own city. And behold, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child; thy sins are forgiven.<sup>3</sup> And behold, certain of the scribes said to themselves, This (man) blasphemeth. And Jesus, seeing their thoughts, said, Why do ye think evil things in your hearts? For which is easier, to say, Thy sins are forgiven? or to say, Rise up and walk? But that ye may know that the Son of man has power to forgive sins, (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. And he rose up and went to his house. But the Jews discussing [u], were far; and glorified God who was made manifest to them.

And, too, passing on them, saw a man sitting at the tea-table, called Matthews, and says so long, to the man. And he rose up and embraced him. And it came to pass, as he lay at table to the house, that behind many the mother and some came and lay at table with

[illegible]

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17. <sup>17</sup> *marion mo.* And Jesus says to him,  
 The Jews bear witness, and the Jews of  
 the Jewish meeting-places; and the  
 Son of man has not whom he may  
 18. <sup>18</sup> lay his head. But another of his  
 disciples said to him, Lord, suffer me  
 first to go away and bury my father.  
 19. <sup>19</sup> But Jesus said to him, Follow me,  
 and leave the dead to bury their own  
 20. <sup>20</sup> dead. And he went on (straight) day  
 21. <sup>21</sup> and the disciples followed him; and  
 behind, [the writer] became very an-  
 22. <sup>22</sup> noyed in the sea, so that the ship was  
 returned by the waves; but he slept.  
 23. <sup>23</sup> And the disciples came and awoke  
 him, saying, Lord, care? we perish.  
 24. <sup>24</sup> And he says to them, What are ye  
 fearful? O ye of little faith? Then,  
 having arisen, he rebuked the winds  
 and the sea, and there was a great  
 25. <sup>25</sup> calm. But the men were astonished,  
 saying, What sort of man is this,  
 26. <sup>26</sup> that even the winds and the sea obey  
 him? And there was land, when he  
 came to the other side, to the coun-  
 27. <sup>27</sup> try of the Gennesareth; two persons  
 by disease, coming out of the temple,  
 28. <sup>28</sup> exceeding dangerous, so that no one  
 was able to pass by that way. And  
 29. <sup>29</sup> behold, they cried out, saying, What  
 have we to do with thee? Son of  
 30. <sup>30</sup> God? least thou crucify him before the  
 time is fulfilled in us? Now there was  
 a great way off from thence, a herd of  
 31. <sup>31</sup> many swine feeding; and the demons  
 besought him, saying, If thou cast  
 32. <sup>32</sup> us out, send us away into the herd  
 of swine. And he said to them,  
 Go. And they, going out, departed  
 33. <sup>33</sup> into the herd of swine; and lo, the  
 34. <sup>34</sup>

17-18. *marion mo.* And Jesus says to him, The Jews bear witness, and the Jews of the Jewish meeting-places; and the Son of man has not whom he may lay his head. But another of his disciples said to him, Lord, suffer me first to go away and bury my father. 19. But Jesus said to him, Follow me, and leave the dead to bury their own dead. 20. And he went on (straight) day and the disciples followed him; and behind, [the writer] became very annoyed in the sea, so that the ship was returned by the waves; but he slept. 21. And the disciples came and awoke him, saying, Lord, care? we perish. 22. And he says to them, What are ye fearful? O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there was a great calm. 23. But the men were astonished, saying, What sort of man is this, that even the winds and the sea obey him? 24. And there was land, when he came to the other side, to the country of the Gennesareth; two persons by disease, coming out of the temple, exceeding dangerous, so that no one was able to pass by that way. 25. And behold, they cried out, saying, What have we to do with thee? Son of God? least thou crucify him before the time is fulfilled in us? 26. Now there was a great way off from thence, a herd of many swine feeding; and the demons besought him, saying, If thou cast us out, send us away into the herd of swine. 27. And he said to them, Go. And they, going out, departed into the herd of swine; and lo, the

whole crew (of course) rushed down the steep slope into the sea, and died in the waves. But they that did come ashore and went away into the city and ruined everything, and what had happened as to those possessed by demons. And behold the whole city went out to meet Jesus, and when they saw him they begged (him) to go away out of their country. (IX.) And going on board the ship,<sup>1</sup> he passed over and came to his own city. And behold they brought to him a paralytic laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child; thy sins are forgiven.<sup>2</sup> And behold, certain of the scribes said to themselves, This (man) blasphemeth. And Jesus, seeing their thoughts, said, Why do ye think evil things in your hearts? For which is easier, to say, Thy sins are forgiven,<sup>3</sup> or to say, Rise up and walk? But that ye may know that the Son of man has power to forgive sins, (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. And he rose up and went to his house. And the Jews discussing [it], were in fear,<sup>4</sup> and glorified God who gave such power to men.

And Jesus, passing on thence, saw a man sitting at the tax-office, called Matthew, and says to him, Follow me. And he rose up and followed him. And it came to pass, as he lay at table to that brother, that behold, many tax-collectors and sinners came and lay at table with

<sup>1</sup> Jesus went straight to Jerusalem, etc. A personal translation from the Greek text. There did it say that it should be said, see p. 20, etc.

<sup>2</sup> "He did indeed say," I have seen post. the place. According to the Greek text it says, "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>3</sup> "I, alone, then," with L. 1. 13 and 14, etc.

<sup>4</sup> "I, alone, then," with L. 1. 13 and 14, etc.

<sup>5</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>6</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>7</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>8</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>9</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>10</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>11</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>12</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>13</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>14</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>15</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>16</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>17</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>18</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>19</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>20</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>21</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>22</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>23</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>24</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>25</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>26</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>27</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>28</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>29</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>30</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>31</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>32</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>33</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>34</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>35</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>36</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>37</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>38</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

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<sup>40</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>41</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

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<sup>47</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>48</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

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<sup>50</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>51</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>52</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

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<sup>54</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

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<sup>95</sup> "He said to him, 'Be of good courage, child, thy sins are forgiven.'" H. C. 108.

<sup>96</sup>



- <sup>12</sup> Jesus and his disciples. And the Pharisees saying [it], said to his disciples, Why does your teacher eat with tax-gatherers and sinners?
- <sup>13</sup> But [Jesus] answering said, They that are strong have no need of a physician, but those that are ill. But go and learn what [that] is—I will have mercy and not sacrifice; for I have not come to call righteous [men] but sinners.
- <sup>14</sup> Then come to him the disciples of John, saying, Why do we and the Pharisees often fast, but thy disciples fast not? And Jesus said to them, Can the sons of the bride-chamber mourn so long as the bride remain to with them? But days will come when the bridegroom will have been taken away from them, and then they will fast. But no one puts a patch of new cloth on an old garment, for its filling up takes from the garment and a worse rent makes [it] worse. Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.
- <sup>15</sup> As he spoke these things to them, behold, a ruler waiting to do him honour to him, saying, My daughter has by this died; but come and lay thy hand upon her and she shall live. And Jesus rose up and followed him, and his disciples. And behold, a woman, who had had a bloody flux [for] twelve years, came behind and touched the hem of his garment; for she said within herself, If I should only touch his garment I shall be healed. But Jesus turning and seeing

- her, said, Be of good courage, daughter; thy faith has healed thee. And then the woman was healed from that hour.
- <sup>16</sup> And when Jesus was come to the house of the ruler, and saw the friends and the crowd making a tumult, he said, Withdraw, for the child is not dead but sleeps. And they derided him. But when the crowd had been put out, he went in and took her hand; and the damsel rose up. And the father of it went out into all that land.
- <sup>17</sup> And as Jesus passed on thence, two blind [men] followed him, crying and saying, Have mercy on us, Son of David. And when he was come to the house, the blind [men] came to him. And Jesus says to them, Do ye believe that I am able to do this? They say to him, Yes, Lord. Then he touched their eyes, saying, According to your faith, be it unto you. And their eyes were opened; and Jesus charged them sharply, saying, See, let no man know it. But they, when they were gone out, spread his name abroad in all that land.
- <sup>18</sup> But as these were going out, behold, they brought to him a dumb man possessed by a demon. And the demon having been cast out, the dumb spoke. And the crowds were astonished, saying, It has never been seen thus in Israel. But the Pharisees said, He casts out the demons through the prince of the demons.
- <sup>19</sup> And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every

evil. <sup>20</sup> And when he was dying. Not has [any] man [any] other name, only I am Jesus. It is [always] quite possible that Matthew may give the result of the narrative message and all. It may be translated 'the [one] who died,' or 'the one who [was] dead.' Chrysostom and others give it as it is.

<sup>21</sup> T. B. reads 'say to them,' with C D F G K A B. But, with B D L, it is 'say to him.'

<sup>22</sup> T. B. reads 'the prince,' with V L P L. It is 'the prince of the demons' in the other MSS.

- and the crowds he was marvelled with compassion for them, because they were oppressed; and sent away to them not having a shepherd.
- <sup>23</sup> Then said he to his disciples, The harvest is great and the work is much; but ye yourselves are few. Therefore the Lord of the harvest, that he send forth workers into his harvest.
- <sup>24</sup> X. And having called to [him] his twelve disciples, he gave them power over unclean spirits, so that they should cast them out, and heal every disease and every bodily weakness.
- <sup>25</sup> Now the names of the twelve apostles are these: first, Simon, who was called Peter, and Andrew his brother; James the [son] of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the [son] of Alphaeus, and Lebbaeus, who was surnamed Thaddaeus; Simon the Cananite; and Judas the Iscariot, who also betrayed him.
- <sup>26</sup> These twelve Jesus sent out when he had charged them, saying, Go not off into [the] way of the nations, and into a city of the Samaritans, and into a city of the Gentiles, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of the heavens is at hand. Heal the sick, cleanse the lepers, raise the dead, cleanse the lepers, cast out the demons; ye have received [it] gratuitously, give gratuitously. Do not provide yourselves with gold, or silver, or brass, for your trade, nor

- scrip for the way, nor two coats, nor sandals, nor a staff; for the workman is worthy of his maintenance. But now whatsoever city or village ye enter, inquire who in it is worthy; and thence remain till ye go forth.
- <sup>27</sup> And as ye enter into a house, salute it. And if the house be worthy, let your peace be with it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in judgment-day than for that city.
- <sup>28</sup> It is said, I send you as sheep in the midst of wolves; be therefore prudent as the serpents and guileless as the doves. But beware of men; for they will deliver you up to synagogues, and ye shall be before rulers and kings for my sake. For a testimony is demanded of you, and ye shall deliver. But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall speak. For ye are not the speakers, but the Spirit of your Father which speaks in you.
- <sup>29</sup> But whether shall deliver up another to death, and deliver child; and children shall run to against parents, and shall put them to death; and ye shall be hated of all on account of my name. But he that has endured to [the] end, he shall be saved.

Let us help him more, the more things, which he wants to do.

<sup>26</sup> Very probably the disciples went for the bread and wine, and for the oil, and for the wine.

<sup>27</sup> T. B. reads 'the prince of the demons,' with C D F G K A B. But, with B D L, it is 'the prince of the demons.'

<sup>28</sup> T. B. reads 'the prince of the demons,' with C D F G K A B. But, with B D L, it is 'the prince of the demons.'

<sup>29</sup> T. B. reads 'the prince of the demons,' with C D F G K A B. But, with B D L, it is 'the prince of the demons.'

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<sup>31</sup> T. B. reads 'the prince of the demons,' with C D F G K A B. But, with B D L, it is 'the prince of the demons.'

<sup>32</sup> T. B. reads 'the prince of the demons,' with C D F G K A B. But, with B D L, it is 'the prince of the demons.'

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me, all ye other labour and are burdened, and I will give you rest.  
 24 Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy, and my burden is light.

XII. At that time Jesus went on the sabbath through the synagogues; and his disciples were hungry, and began to pluck the ears of wheat to eat. But the Pharisees, seeing [it], said to him, Behold, thy disciples are doing what is not lawful to do on the sabbath.  
 1 But he said to them, Have ye not read what David did when he was hungry? and they that were with him? How he entered into the house of God, and ate the show-bread, which is now not lawful for him to eat, nor for those with him, but for the priests only? Or have ye not read in the law that on the sabbath the priests profane the sabbath, and are blameless? But I say unto you, that there is here what is greater than the temple. For if ye had known what I will [have] mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord of the sabbath.

2 And, going away from thence, he came into their synagogue. And behold, there was a man having his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him. But he said to them, What man shall there be of you who has

one sheep, and if this fall into a pit on the sabbath, will not lay hold of it and raise [it] up? How much better than is a man than a sheep! So that it is lawful to do well on the sabbath. Then he says to the man, Stretch out thy hand. And he stretched [it] out, and it was restored, sound as the other. Then the Pharisees, having gone out, began to murmur against him how they might destroy him. But Jesus knowing [it], withdrew thence, and great crowds followed him: and he healed them all, and charged them strictly that they should not make him public.  
 13 Knowing that that which he had done was spoken through the prophet saying, Behold my servant, whom I have chosen, my beloved, in whom my soul has found its delight. I will put my Spirit upon him, and he shall show forth judgment to the nations. He shall not strive or cry, nor shall any one take his yoke on the shoulders. A bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth judgment unto victory; and his name shall [be] called, nations hope.  
 14 Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the dumb [man] spoke and saw.  
 15 And all the crowds were amazed and said, Is this [man] the Son of David? But the Pharisees, say[ing] to him, Behold, this man does not cast out demons, but by Beelzebub,

princes of demons. But he know[ing] their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. And if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? And if I cast out demons by Beelzebub, your sons, by whom do they cast [them] out? For this reason they shall be your judges. But if I by [the] Spirit of God cast out demons, then indeed the kingdom of God is come upon you. Or how can any one enter into the house of the strong [man] and plunder his goods, unless he bind the strong [man]? and then he will plunder his house. He that is not with me is against me, and he that gathers not with me scatters. For this reason I say unto you, Every sin and injurious speaking shall be forgiven in men, but speaking in the name of the Spirit shall not be forgiven in men. And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming [one]. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is known. Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks. The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things. But I say unto you, that every idle word which a man shall say, they shall render an account of it in judgment-day: for by thy words thou shalt be justified,

and by thy words thou shalt be condemned.

2 Then answered him some of the scribes and Pharisees, saying, Teacher, we desire to see a sign from thee. But he, answering, said to them, A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet. For even so Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three nights.  
 3 Therefore shall stand up in the judgment with this generation, and shall condemn it: for they rejected at the preaching of Jonas, and behold, more than Jonas [is] here. A queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon [is] here.

4 But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find [it]. Then he says, I will return to my house whence I came out; and having come, he finds [it] unoccupied, swept, and adorned. Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.

5 But while he was yet speaking to the crowds, behold, his mother and his brethren stood without seeking to speak to him. Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee. But he answered and said to him that spoke to him, Who is my mother, and who are my brethren? And, stretching out his

\* T. B. reads "Jonas," with D. E. and some others.  
 \* T. B. reads "therefore," with D. E. and some others.  
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hand to his disciples, he said, Behold  
<sup>10</sup> my mother and my brethren; for  
 whosoever shall do the will of my  
 Father who is in [the] heavens, he is  
 my brother, and sister and mother.

XIII. And that [saw] say Jesus  
 went out from the house and sat  
<sup>1</sup> down by the sea. And great crowds  
 were gathered together to him, so  
 that going on board ship [himself] he  
 sat down, and the whole crowd stood  
<sup>2</sup> on the shore. And he spoke to them  
 many things in parables, saying, Be-  
 hold, the sower went out to sow; and  
<sup>3</sup> as he sowed, some [grains] fell along  
 the way, and the birds came and de-  
 voured them; and others fell upon  
 the rocky places where they had  
 not much earth, and immediately  
 they sprang up out of the ground,  
<sup>4</sup> because of not having [any] depth  
 of earth, but when the sun rose they  
 were burned up, and because of not  
 having [any] root were dried up;  
<sup>5</sup> and others fell upon the thorns, and  
 the thorns grew up and choked them;  
<sup>6</sup> and others fell upon the good ground,  
 and produced fruit, one a hundred,  
<sup>7</sup> one sixty, and one thirty. He that  
 has ears, let him hear.

<sup>8</sup> And the disciples came up and said  
 to him, Why speakest thou to them  
 in parables? And he answering said  
 to them, Because to you it is given to  
 know the mysteries of the kingdom  
 of the heavens, but to them it is not  
<sup>9</sup> given; for whoever has, to him shall  
 be given, and he shall be caused to be  
 in abundance; but he who has not,  
 even what he has shall be taken away  
<sup>10</sup> from him. For this cause I speak

to them in parables, because seeing  
 they do not see, and hearing they do  
 not hear nor understand; and in-  
<sup>11</sup> stead is filled up the prophecy of  
 Isaiah, which says, Hearing ye shall  
 hear and shall not understand, and  
 beholding ye shall behold and not  
<sup>12</sup> see; for the heart of this people has  
 grown fat, and they have heard  
 heavily with their ears, and they  
 have closed their eyes, lest they  
<sup>13</sup> they should see with the eyes, and  
 hear with the ears, and understand  
 with the heart, and should be con-  
 verted, and I should heal them. But  
<sup>14</sup> blessed are your eyes because they  
 see, and your ears because they hear;  
<sup>15</sup> for verily I say unto you, that many  
 prophets and righteous [men] have  
 desired to see the things which ye  
 behold and did not see [them], and  
 to hear the things which ye hear  
<sup>16</sup> and did not hear [them]. Ye, there-  
 fore, leave the parable of the sower.  
<sup>17</sup> From every one who hears the word  
 of the kingdom and does not under-  
 stand it, the wicked one comes  
 and catches away what was sown  
 in his heart; this is he that is sown  
<sup>18</sup> by the wayside. But he that is  
 sown on the rocky places—this is he  
 who hears the word and immediately  
 receives it with joy, but has no root  
 in himself, but is for a time only;  
 and when tribulation or persecution  
 happens on account of the word, he  
<sup>19</sup> is immediately offended. And he  
 that is sown among the thorns—this  
 is he who hears the word, and the  
 anxious cares of this life and the  
 deceit of riches choke the word and

he shall be in unbelief; a word sown of the  
 things and of the person promising it. "If ye  
 lay it in abundance."

\* T. A. adds "to hear," with C. D. E. 2 and  
 almost all, & reads, with B. 1. Ysa. 10, ver-  
 sibly rightly, as always it seems to be; the  
 contrary is the case in Mark and Luke. \* T. A.  
 H. D. H. 14, but it is a different phrase there, and  
 occurs in its own questionable text it is a ques-  
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 whole clause which follows it, only the continuous  
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he becomes unfruitful. But he  
 that is sown upon the good ground  
 —this is he who hears and under-  
 stands the word, who bears fruit also,  
 and produces, one a hundred, one  
 sixty, and one thirty.

<sup>18</sup> Another parable set he before  
 them, saying, The kingdom of the  
 heavens has become like a man  
 sowing good seed in his field; but  
 while men slept, his enemy came and  
 sowed tares among the wheat,  
<sup>19</sup> and went away. But when the blade  
 shot up and produced fruit, then  
 appeared the tares also. And the  
 husbandman of the householder came  
 up and said to him, Sir, hast thou  
 not sown good seed in thy field?  
<sup>20</sup> whence then has it tares? And  
 he said to them, A man that is  
 an enemy has done this. And the  
 husbandman said to him, Walk thou  
 that we should go and gather it  
<sup>21</sup> [up]. But he said, No, lest (in) ga-  
 thering the tares ye should root up  
 the wheat with it. Suffer both to  
 grow together until the harvest, and  
<sup>22</sup> in the time of the harvest I will say  
 to the harvestmen, Gather first the  
 tares, and bind it into bundles to  
 burn it; but the wheat bring together  
 into my granary.

<sup>23</sup> Another parable set he before  
 them, saying, The kingdom of the  
 heavens is like a grain of mustard  
 seed, which a man took and sowed  
 in his field, which is less indeed  
 than all seeds, but when it is grown  
 is greater than herbs, and becomes  
 a tree, so that the birds of heaven  
 come and roost in its branches.

<sup>24</sup> He spoke another parable to them;

The kingdom of the heavens is like  
 leaven, which a woman took and  
 hid in three measures of meal until  
 it had been all leavened.

<sup>25</sup> All these things Jesus spoke to  
 the crowds in parables, and without  
 a parable he did not speak to them,  
<sup>26</sup> so that that should be fulfilled which  
 was spoken through the prophet,  
 saying, I will open my mouth in  
 parables; I will utter things hidden  
 from [the] world's foundation.

<sup>27</sup> Then, having dismissed the crowds,  
 he went into the house; and his  
 disciples came to him, saying, Ex-  
 panded to us the parable of the  
 tares of the field. But he answer-  
<sup>28</sup> ing said, He that sows the good  
 seed is the Son of man, and the  
 field is the world; and the good seed,  
 these are the sons of the kingdom,  
 but the tares are the sons of the  
<sup>29</sup> evil one; and the enemy who has  
 sown is the devil; and the har-  
 vest is [the] completion of [the] age;  
 and the harvestmen are angels.  
<sup>30</sup> As then the harvest is gathered and  
 is burned in the fire, thus it shall be  
 in the completion of the age. The  
 Son of man shall send his angels,  
 and they shall gather out of his  
 kingdom all offenders, and these that  
 produce lawlessness; and they shall  
 cast them into the furnace of fire;  
 there shall be the weeping and the  
<sup>31</sup> gnashing of teeth. Then the right-  
 eous shall shine forth as the sun  
 in the kingdom of their Father. He  
 that has ears, let him hear.

<sup>32</sup> The kingdom of the heavens is  
 like a treasure hid in the field,  
 which a man having found, hid,

\* "He is that" afterwards "the course of my  
 events, my age, and eternity." Here "he" ex-  
 presses it clearly enough. \* B. D. H. and "this."

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XV. Then the scribes and Pharisees

from Jerusalem come up to Jesus, saying, Why do thy disciples transgress what has been delivered by the ancients? for they do not wash their hands when they eat bread.  
But he answering said to them, Why do ye also transgress the commandment of God on account of your traditional teaching? For God commanded saying, Honour<sup>1</sup> father and mother; and, He that speaketh ill<sup>2</sup> of father or mother, let him die the death. But ye say, Whosoever shall say to his<sup>3</sup> father or mother, It is a gift, whatsoever (it be) by which (received) from me thou wastest<sup>4</sup> profited<sup>5</sup> and he shall<sup>6</sup> in no wise honour his father or his mother; and ye have made void the commandment<sup>7</sup> of God on account of your traditional teaching. Hypocrites! well has Isaiah prophesied about<sup>8</sup> you, saying, This people<sup>9</sup> honour me with the lips, but their heart is far<sup>10</sup> away from me; but in vain do they worship me, teaching<sup>11</sup> as teachings<sup>12</sup> commandments of men. And laying<sup>13</sup> called to him the crowd he said to them, Hear and understand.<sup>14</sup> Not what enters into the mouth defiles the man; but what goes forth out of the mouth, that defiles the man. Then his<sup>15</sup> disciples, coming up, said<sup>16</sup> to him, Dost thou know that the Pharisees have heard this

10 word, have been offended?" But he  
answering said, Every plant which  
my heavenly Father has not planted  
11 shall be rooted up. Leave them alone;  
they are blind leaders of blind; but  
if blind lead blind, both will fall into  
12 a ditch. And Peter answering said  
to him, Respond to me this: possible.  
13 If he said, Are ye men with without  
intelligence? Do ye not yet apprehend,  
that everything that enters into  
the mouth ends in wastes into the belly,  
and is cast forth into the draught?  
14 say the things which go forth out of  
the mouth come out of the heart, and  
these defile men.<sup>a</sup> For out of the  
heart come forth evil thoughts, un-  
lawful, adulteries, fornications, thefts,  
false witnessings, blasphemies: these  
are the things which defile men:<sup>b</sup>  
but the eater with unwashed hands  
does not defile men.<sup>c</sup>

15 And Jesus, going forth from  
thence, went away into the parts of  
Tyre and Sidon; and lo, a Cana-  
næan woman, coming out from those  
quarters, cried to him: Have mercy  
on me, Lord, Son of David; my daughter  
is miserably possessed by a demon.  
16 But he did not answer her a  
word. And his disciples came to  
[him] and asked him, saying, Dis-  
miss her, for she cries after us. But  
he answering said, I have not been  
sent to call the lost sheep of Israel's  
house. But the enter and did live

<sup>17</sup> passage, saying, Lord, have mercy on us: but he answering said, It is not meet to take the bread of the children and cast it to the dogs? But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from the table <sup>18</sup> of their masters. Then Jesus answering said to her, O woman, thy faith is great: for it is to thee as thou sayest. And her daughter was healed from that hour. <sup>19</sup> And Jesus, going away from thence, came towards the sea of Galilee; and he went up into the mountain and sat <sup>20</sup> down there: and great crowds came to him, leaving with them fathers, blind, dumb, crippled, and many others, and they cast them at his feet; and he healed them: so that the crowds wondered, saying, how speaking, crippled heard, mute speaking, and blind seeing; and they glorified the God of Israel. But Jesus, having called his disciples to him, said, I have compassion on the crowd, because they have stayed with me already three days, and they have not anything they can eat, and I would not send them away fasting lest they should faint on the way. <sup>21</sup> And his disciples say to him, Whence should we have so many loaves as this wilderness is so solitary? <sup>22</sup> as great a crowd? And Jesus answered,

to them, How many loaves have ye? But they said, Seven, and a few small fishes. And he commanded the crowds to be down on the ground; and Jesus took the seven loaves and the fishes, having given thanks he broke them; and gave them to his disciples, and the disciples to the crowd. And all ate and were filled. And they took up what was over and above of the fragments seven baskets full; but they that ate were four thousand men, besides women and children. And having dismissed the crowds, he went on board ship and came to the borders of Magadan.<sup>2</sup>

XVI. And the Pharisees and Sadducees, coming to him, asked him, Tempt ye him, to shew them a sign out of heaven. But he answered and said to them, When evening is come ye say, Fine weather, for the sky is red; and in the morning, A storm to-day, for the sky is red and lowering; (ye know how) to discern the face of the sky, but ye cannot the signs of the times. A wicked and adulterous generation seeketh after a sign; and a sign shall not be given to it, save the sign of Jonas.<sup>3</sup> And he left them and went away.

<sup>2</sup> And when his disciples were come to the other side, they had forgotten to take bread. And Jesus said to

[illegible][illegible][illegible][illegible]



















when the time of fruit drew near,  
he sent his handmen into the vineyard.  
And the handmen took his handmen,  
and beat one, killed another, and  
stoned another. Again he sent other  
handmen more than the first, and  
they did so even in like manner.  
And at last he sent in there his son,  
saying, They will have respect for  
my son. But the handmen, seeing  
the son, said among themselves,  
This is the heir; come, let us kill  
him and possess his inheritance.  
And they took him, and cast him  
forth out of the vineyard, and killed  
him. When therefore the lord of the  
vineyard comes, what shall he do to  
those handmen? They say to  
him, He will utterly destroy them  
and their house, and let out the vineyard  
to other husbandmen, who shall  
relish when the fruits be their own.  
Jesus says to them, Have ye  
never read in the scriptures, The  
stone which they have builded re-  
jected, this has become the corner-  
stone: this is of the Lord, and it  
is wonderful in our eyes? Therefore  
I say to you, that the kingdom of  
God shall be taken from you and  
shall be given to a nation producing  
the fruits of it. And he that falls  
on this stone shall be broken, but  
whosoever it shall fall, it shall  
crush him to powder. And the chief  
priests and the Pharisees, having  
heard his parables, knew that he  
spoke of them. And seeking  
to lay hold of him, they were afraid  
of the people, because they held him  
for a prophet.

† *Figures 1–3* are available with the online version of this article.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

[illegible]

\* "Diss. active symmetrical" by George...

11. And Jesus answering spoke to them again to parable, saying,   
 2 The kingdom of the heavens is like unto a king who made a wedding feast for his son, and sent the servants to call the persons invited to the wedding feast, and they   
 3 would not come. Again he sent other servants, saying, Say to the persons invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all is ready:   
 4 come to the wedding feast. But they made light of it, and went, one to his own land, and another to his business. And the rest, having laid of the servants, broke and slew them:   
 5 (Then.) And (when) the king (heard of it he) was wroth, and having sent his forces, destroyed those murderers and burned their city.   
 6 He says to his servants, The wedding feast is ready, but those invited were not ready:   
 7 go therefore into the highways, and as many as ye shall find, bring to the wedding feast. And those bond-   
 8 men went out into the highways, and brought together all as many as they found, both evil and good: and the wedding feast was furnished with guests.   
 9 And the king, having gone in to see the guests, beheld there was one clothed with a wedding garment.   
 10 And he says to him, (My friend,) how camest thou in here not having on a wedding garment?   
 11 Then he was speechless. Then said the king to the servants, Bind him, and cast him out into the outer darkness: there shall be the weeping and

*L. lucida* "argentea"

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<sup>16</sup> the grading of words. For being so-called ones, but few chosen ones.

17 Then went the Pharisees and held  
a council how they might smother  
18 him in speaking. And they went  
out to him their disciples with the  
Herodians; saying, Teacher, we know  
that thou art true, and teachest the  
way of God in truth, and dost not  
for any one. For thou rejectest the  
19 sinner's payment; tell us therefore what  
thou thinkest? Is it lawful to give  
tribute to Caesar or not? But Jesus,  
knowing their wickedness, said, Why  
tempt ye me, hypocrites? Show me  
20 the penny of the tribute. And they  
presented to him a denarius. And he  
saith to them, Whose is this image  
21 and superscription? They say to  
him, Caesar's. Then he saith to them,  
Pay then what is Caesar's to Caesar,  
22 and what is the Father's due. And when  
they heard him, they wondered,  
and left him, and went away.

23 On One day came to him Paul  
demonstrating there is no resurrection;  
24 and they demanded of him,  
saying, Teacher, Moses said, If a  
man die, not having children, his  
brother shall marry his wife and  
shall raise up seed to his brother.  
25 Now there were with us seven brethren,  
and the first having married  
his wife, died not having seed, left his  
wife to his brother. In like manner  
also the second and the third, unto  
the seventh. And last of all the woman  
also died. In the resurrection therefore  
of which of the seven shall she  
be wife, for all had her? And Jesus  
answering said to them, Ye err, not  
knowing the scriptures nor the power  
of God. For in the resurrection they  
neither marry nor are given in  
marriage, but are as angels of God.

<sup>25</sup> in between. But concerning the resurrection of the dead, have ye not read what was spoken to you by God, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? God\* is not God of [the] dead, but of [the] living. And when the records heard it they were astonished at his doctrine.

But the Pharisees, having heard that he had put the Sadducees to silence, were gathered together. And one of them, a lawyer, demanded, tempting him, and saying, 'Teacher, which is the great commandment in the law?' And he said to him, 'Thou shalt love [the] Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and with all thy understanding. This is [the] first and great commandment. And [the] second is like it, Thou shalt love thy neighbour as thyself. On these two commandments hang the whole law and the prophets.'

35 And the Pharisees having gathered  
together, Jesus demanded of them,  
36 saying, What think ye concerning  
the Christ? whose son is he? They  
37 say to him, David's. He saith to  
them, How then does David call  
38 him his Lord, saying, The Lord said  
to my Lord, Sit on my right hand:  
39 until I put thine enemies under  
thy feet? If therefore David call  
40 him Lord, how is he his son? And  
no one was able to answer him a  
word, nor did any one dare from  
that day to question him any more.  
41 (MATT. 22:41-46) Then Jesus speaks to the  
42 crowds and to his disciples, saying,  
The scribes and the Pharisees have  
set themselves down in Moses' seat,  
43 and all things whatsoever they  
44 teach you, these do and keep.<sup>a</sup> But ye

Other important *in vivo* studies

\*T. H. would "be frustrated" if, with D & W 2 Ac. 100, 101 W H D 1, 2, 3, 15, 16-19 Ac. 100, 101 Missouri.

<sup>1</sup> 'T. N. reads' is kept long and dry, with E. and the other Vowberry, with H.D.L. Memphis or beyond to the south.

1. *Journal of Management Studies*, 1997, 34, 1, 1-14.







Daniel the prophet standing in (what  
 is a) holy place; (he) that reads let  
 him understand;<sup>14</sup> then let those who  
 are as Judaea be to the mountains;<sup>15</sup>  
 let not him that is on the house come  
 down to take the things out of his  
 house; and let not him that is in the  
 field turn back to take his garments;<sup>16</sup>  
 But wait to those that are with child,  
 and those that give suck in those  
 days. But pray that your flight may  
 not be in winter, nor on a Sabbath;<sup>17</sup>  
 for then shall Great be your tribulation,  
 such as has not been from (the)  
 beginning of (the) world, until now,<sup>18</sup>  
 nor ever shall be; and if those days  
 had not been short, no flesh had  
 been saved; but on account of the  
 elect those days shall be cut short.<sup>19</sup>  
 Then if any man say to you, Behold,  
 here is the Christ, or here, believe [it],  
 not. For then shall arise false Christs  
 and false prophets, and shall give  
 great signs and wonders so as to  
 mislead, if possible, even the elect.<sup>20</sup>  
 Behold, I have told you beforehand.<sup>21</sup>  
 If therefore they say to you, Behold,  
 he is in the desert, go not forth;  
 behold, (he is) in the inner chambers,  
 do not believe (it). For as the light-  
 ning goes forth from the east and  
 thence to the west, so<sup>22</sup> shall be the  
 coming of the Son of man. (For)  
 wherever the corpse is, there will be  
 gathered the eagles. But immedi-  
 ately after the tribulation of those days  
 the sun shall be darkened, and the  
 moon not give her light, and the stars  
 shall fall from heaven, and the powers

<sup>6</sup> of the heavens shall be shaken. And  
then shall appear the sign of the Son  
of man in heaven; and then shall  
all the powers of the land tremble, and  
they shall see the Son of man coming  
on the clouds of heaven with power  
<sup>7</sup> and great glory. And he shall send  
his angels with a great sound of  
trumpets, and they shall gather to-  
gether his elect from the four winds,  
from [the east] extremity of [the]  
heavens to [the east] extremity of  
them. But learn the parable from  
<sup>8</sup> the fig-tree: When already its leaves  
become tender and produces leaves,  
ye know that the summer is near.  
<sup>9</sup> Even also ye, when ye see all these  
things, know that it is near, at the  
door. Verily I say to you, This pro-  
cessing will not pass away  
until all these things shall have taken  
place. The heaven and the earth  
shall pass away, but my words shall  
in no wise pass away. But of that  
day and that hour no one knows, not  
even the angels of the heavens, but  
<sup>10</sup> [my?] Father alone. But as the days  
of Noah, so also shall be the coming  
of the Son of man. For as they were  
in the days which were before the  
flood, eating and drinking, marrying  
and giving in marriage, until the day  
on which Noe entered into the ark  
<sup>11</sup> and they knew not till the flood came  
and took all away: thus also shall be  
the coming of the Son of man. Then  
two shall be in the field, one is taken  
<sup>12</sup> and one is left; two [women] grind-  
ing at the mill, one is taken and one

1. The first phase, since the word is usually  
 at the beginning of the sentence, is to  
 address an article and characteristic;  
 2. The second phase, since the word is usually  
 at the beginning of the sentence, is to  
 address an article and characteristic;  
 3. The third phase, since the word is usually  
 at the beginning of the sentence, is to  
 address an article and characteristic;  
 4. The fourth phase, since the word is usually  
 at the beginning of the sentence, is to  
 address an article and characteristic;  
 5. The fifth phase, since the word is usually  
 at the beginning of the sentence, is to  
 address an article and characteristic;

[illegible]

12 Is left. Watch therefore, for ye know  
 not in what hour your Lord cometh.  
 13 But know that, that if the master of the house had known in what  
 watch the thief was coming, he  
 would have watched and not have  
 suffered his house to be dug through  
 14 [now]. Wherefore ye also, be ye ready, for in such hour that ye think  
 not the Son of man cometh. Who then  
 is the faithful and prudent bondman  
 whom his Lord has selected for house-  
 hold, to give them food to eat?  
 15 Blessed is that bondman whom his  
 Lord on coming shall find doing so.  
 16 Verily I say unto you, that he will  
 set him over all his substance. But  
 if that evil bondman should say in his  
 heart, My Lord delays to come,  
 and begin to beat his fellow bondmen,  
 and eat and drink with the drunken,  
 17 the Lord of that bondman shall come  
 in a day when he does not expect it,  
 and he will make him to weep and to  
 shall cut him in two and appoint his  
 portion with the hypocrites: there  
 shall be the weeping and the gnashing  
 of teeth.

XXV. Then shall the Kingdom of the  
Heavens be made like to ten virgins,  
that<sup>a</sup> in marriage they waited, whom  
b Lo! to meet the bridegroom. And  
five of them were prudent and five<sup>c</sup>  
foolish! They that<sup>d</sup> were foolish,  
made their vessels and did not take oil  
e with them; but the prudent took  
oil in their vessels with their vessels.  
f Now the unmarried tarrying, they  
g all grew heavy and slept. But in  
the middle of the night there was

[illegible]

1 "A cry, Behold, the bridegroom;" go  
 2 forth to meet him. Then all those  
 3 virgins arose and trimmed their  
 4 lamps. And the foolish said to the  
 5 prudent, Give us of your oil, for our  
 6 lamps are going out. But the prudent  
 7 answered saying, [We cannot,  
 8 for] it might not suffice for us and  
 9 for you. [Or rather to those that sell,  
 10 and buy for themselves. But as they  
 11 went away to buy, the bridegroom  
 12 came, and the [ones that were] ready  
 13 went in with him to the wedding  
 14 feast, and the door was shut. After-  
 15 wards came also the virgins,  
 16 saying, Lord, Lord, open to us; but  
 17 he answering said, Verily I say unto  
 18 you, I do not know you. Watch  
 19 therefore, for ye know not the day  
 20 nor the hour."  
 21  
 22 "For [as] as [if] a man going  
 23 away out of a country called his own  
 24 bondmen and delivered to them his  
 25 talents. And to one he gave five  
 26 talents, to another two, and to an-  
 27 other one, to each according to his  
 28 particular ability, and immedi-  
 29 ately went away out of the country. And  
 30 he that had received the five talents  
 31 went and trafficked with them, and  
 32 made five other talents." Is like  
 33 unreasonable that [undeserved] the  
 34 one [he who] gained two talents.  
 35 But he that had received the one  
 36 talent and dug in the earth and hid  
 37 the money of his lord. And after a  
 38 long time the lord of those bondmen  
 39 came and reckoned with them. And  
 40 he that had received the five talents  
 41 came to him, and brought five other

[illegible]



talents, saying, [My] lord, thou deliverest me five talents: behold, I have gained from other talents besides these.\* His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy lord. And he also that had received the two talents came to [him] and said, [My] lord, thou deliverest me two talents: behold, I have gained two other talents besides them. His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou also into the joy of thy lord. And he also that had received the one talent coming to [him] said, [My] lord, I know thee that thou art a hard man, reaping where thou hast not sowed, and gathering from where thou hast not sown, and being afraid I went away and hid thy talent in the earth: behold, thou hast that which is thine. And his lord answering said to him, Wicked and slothful bondman, thou knowest that I reap where I have not sowed, and gather from where I have not sown: thou oughtest to have put my money to the money-changers, and when I came I should have got what is mine with interest. Take therefore the talent from him, and give it to him that has the ten talents: for to every one that has shall be given, and he shall be in abundance; but from him that has not shall even which he has shall be taken from him. And cast out the useless bondman into the outer darkness: there shall be the weeping and the gnashing of teeth. But when the Son of man cometh, he will be as the angels with him: then shall he sit down upon his throne, and the nations shall be gathered before him: and he shall separate them from one another, as the shepherd separates the sheep from the goats: and he will set the sheep on his right hand, and the goats on his left. Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from [the] world's foundation: for I hungered, and ye gave me to eat: I thirsted, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me: I was ill, and ye visited me; I was in prison, and ye came to me. Then shall the righteous answer him saying, Lord, when saw we thee hungering, and clothed thee; or thirsting, and gave thee to drink? and when saw we thee a stranger, and took thee in; or naked, and clothed thee? and when saw we thee ill, or in prison, and came to thee? And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me. Then shall he say also to those on his left, Go from me, cursed, into eternal fire: prepared for the devil and his angels: for I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to drink; I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill, and ye did not visit me. Then shall he answer them saying, Verily, I say to you, Inasmuch as ye have not done it to one of these least, neither have ye done it to me. And these shall go away

into eternal punishment, and the righteous into life eternal.

XXVI. And it came to pass when Jesus had finished all these sayings, he said to his disciples, Ye know that after two days the passover takes place, and the Son of man is delivered up to be crucified. Then the chief priests and the elders of the people were gathered together to the palace of the high priest who was called Caiaphas, and they counselled together to slay him, but they said, Not in the feast, that there be not a tumult among the people.

But Jesus being in Bethany, in Simon the leper's house, a woman, having an alabaster flask of very precious ointment, came to him and poured it on his head as he lay at table. But the disciples seeing it began to murmur among themselves, saying, To what end wastis waste? for this might have been sold for much and have given to the poor. But Jesus knowing [it] said to them, Why do ye trouble the woman? for she has done a good work toward me. For ye have the poor always with you, but me ye have not always. For in pouring out this ointment on my body, she has done it for my burying. Verily I say to you, Wherever these glad tidings may be preached in the whole world, that also which this woman has done shall be spoken of for a memorial to her.

Then one of the twelve, he who was called Judas Iscariot, went to the chief priests, and said, What am I willing to give thee, and I will deliver him up to you? And they appointed him thirty pieces of

silver. And from that time he sought a good opportunity that he might deliver him up.

Now on the first [day] of [the feast of] unleavened bread, the disciples came to him, saying, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep the passover in thy house with my disciples. And the disciples did as Jesus had directed them, and they prepared the passover. And when the evening was come, he lay down at table with the twelve. And as they were eating he said, Verily I say to you, that one of you shall deliver me up. And being exceedingly grieved they began to say to him, each of them, Is it I, Lord? But he answering said, He that dips his hand with me in the dish, he it is who shall deliver me up. The Son of man goes indeed according as it is written concerning him, but woe to that man by whom the Son of man is delivered up: it were good for that man if he had not been born. And Judas, who delivered him up, answering said, Is it I, Rabbi? He says to him, Thou hast said.

And as they were eating, Jesus, having taken [the] bread and blessed, broke [it] and gave [it] to the disciples, and said, Take, eat: this is my body. And having taken [the] cup and given thanks, he gave [it] to them, saying, Drink ye all of it. For this is my blood, that of the new covenant, that shed for many for the remission of sins. But I say to you, that I will not drink henceforth of this fruit of the vine.

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until that day when I drink it new<sup>a</sup> with you in the kingdom of my Father. And having sung a hymn, they went out to the mount of Olives.<sup>b</sup> Then saith Jesus to them, All ye shall be offended in me during this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad; but after that I shall be risen, I will go before you to Galilee. And Peter answering said to him, If all shall be offended in thee, I will never be offended. Jesus said to him, Truly I say to thee, that during this night, before [the] cock shall crow, thou shalt deny me thrice. Peter says to him, If I should needs die with thee, I will never deny thee. Likewise said all the disciples also.<sup>c</sup> Then Jesus comes with them to a place called Gethsemane, and says to his disciples, Sit here until I go away and pray yonder. And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and deeply depressed. Then he<sup>d</sup> says to them, My soul is very sorrowful even unto death: remain here and watch with me. And going forward a little he fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as I will, but as thou wilt. And he comes to the disciples and finds them sleeping, and says to Peter, Thou ye have not been able to watch one hour with me? Watch and pray, that ye enter not into temptation: the spirit indeed [is] ready, but the flesh weak. Again going away a second time he prayed saying, My Father, if thou cannot pass from me<sup>e</sup> unless I drink it, thy will

<sup>a</sup> "new," i.e. "new," i.e. "in a different manner," i.e. "in a different manner."  
<sup>b</sup> "And the disciples of him," i.e. "the disciples of him."  
<sup>c</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."  
<sup>d</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."  
<sup>e</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."

be done. And coming he found them again sleeping, for their eyes were heavy. And leaving them, he went away again and prayed the third time, saying for some thing. Then he comes to the disciples and says to them, Sleep on now and take your rest; behold, the hour has drawn nigh, and the Son of man is delivered up into the hands of sinners. Arise, let us go; behold, he that delivers me up has drawn nigh.<sup>f</sup> And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and staves from the chief priests and elders of the people. Now he that delivered him up had given them a sign, saying, Whosoever I shall kiss, he shall seize him. And immediately coming up to Jesus he said, Hail, Rabbi, and covered him with kisses. But Jesus said to him, [My] friend, for what purpose art thou come? Then coming up they laid hands upon Jesus and seized him. And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the bondman of the high priest took off his ear. Then saith Jesus to him, Return thy sword to its place: for all who take the sword shall perish by the sword. Or thinkest thou that I cannot now call upon my Father and he will furnish me more than twelve legions of angels? How then should the scriptures be fulfilled that thus it must be? In that hour Jesus said to the crowd, Are ye come out as against a robber with swords and sticks to take me? I tell you [with you] teaching in the temple, and ye did not seize me. But all this is

<sup>f</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."  
<sup>g</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."  
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<sup>i</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."  
<sup>j</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."

written to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled.<sup>g</sup> Now they that had seized Jesus led [him] away to Caiaphas the high priest, where the scribes and the elders were assembled. And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the officers to see the end. And the chief priests and the elders and the whole sanhedrim sought false witness against Jesus, so that they might put him to death. And they found none, though many false witnesses came forward. But at the last two false witnesses came forward and said, He<sup>h</sup> said, I am able to destroy the temple of God, and in three days build it. And the high priest standing up said to him, Answerest thou nothing? What answerest thou against these? But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if thou art the Christ the Son of God. Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his clothes, saying, He has blasphemed; what need have we any more of witnesses? Behold, now ye have heard his<sup>i</sup> blasphemy. What think ye? And they answering said, He is liable to the penalty of death. Then they spit in his face, and buffeted him, and some struck him with the palms of their hand.

<sup>g</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."  
<sup>h</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."  
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<sup>j</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."

anyone, Prophecy in me, Christ. Who is it who struck thee?<sup>j</sup> But Peter sat without in the palace-court; and a maid came to him, saying, And thou wast with Jesus the Galilean. But he denied before all, saying, I do not know what thou sayest. And when he had gone out into the entrance, another [maid] saw him, and says to those there, This [man] also was with Jesus the Nazarene. And again he denied with an oath: I do not know the man. And after a little, those who stood [there], coming to [him], said to Peter, Truly thou too art of them, for also thy speech makes thee manifest. Then he began to curse and to swear, I know not them. And immediately [the] cock crew. And Peter remembered the word of Jesus, who had said [to him], Before [the] cock crew thou shalt deny me thrice. And he went forth without, and wept bitterly.<sup>k</sup> XXVII. And when it was morning all the chief priests and the elders of the people took counsel against Jesus so that they might put him to death. And having bound him they led him away, and delivered him up to Pontius Pilate, the governor. Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the elders, saying, I have sinned [in] having delivered up guiltless blood. But they said, What is that to us? and then [he] threw it. And having cast down the pieces of silver in the temple, he left the place, and went away and

<sup>j</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."  
<sup>k</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."  
<sup>l</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."  
<sup>m</sup> "I, Jesus, and you," i.e. "I, Jesus, and you."



<sup>1</sup> hanged himself. And the chief priests took the pieces of silver and said, It is not lawful to cast them into the Corban, since it is [the] price of blood. And having taken counsel, they bought with them the field of the potter for a burying-ground for strangers. Wherefore that field has been called Blood-field unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And I took<sup>a</sup> the thirty pieces of silver, the price of him that was not a price on, whom [they who were] of the sons of Israel had set a price on, and they gave them for the field of the potter, according as [the] Lord commanded me.<sup>b</sup> But Jesus stood before the governor. And the governor questioned him, saying, Art thou the King of the Jews? And Jesus said to him, Thou sayest. And when he was accused of the chief priests and the elders, he answered nothing. Then says Pilate to him, Hearst thou not how many things they witness against thee? And he answered him not a word, so that the governor wondered exceedingly. Now at [the] feast the governor was accustomed to release one prisoner to the crowd, whom they would. And they had then a notable prisoner, named Barabbas. They therefore being gathered together, Pilate said to them, Whom will ye that I release to you, Barabbas, or Jesus who is called Christ? For he knew that they had delivered him up through envy. But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with this righteous man; for I have suffered to-day many things in a

dream because of him. But the chief priests and the elders persuaded the crowds that they should beg for Barabbas and destroy Jesus. And the governor answering said to them, Which of the two will ye that I release unto you? And they said, Barabbas. Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say,\* Let him be crucified. And the governor<sup>c</sup> said, What evil then has he done? But they cried more than ever, saying, Let him be crucified. And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous<sup>d</sup> man: see ye [to it]. And all the people answering said, His blood [be] on us and on our children. Then he released to them Barabbas; but Jesus, having scourged [him], he delivered up that he might be crucified.<sup>e</sup> Then the soldiers of the governor, having taken Jesus with [them] to the pretorium, gathered against him the whole band,<sup>f</sup> and having taken off his garment, put on<sup>g</sup> him a scarlet cloak; and having woven a crown out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of the Jews! And having spit upon him, they took the reed and beat [him] on his head. And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify.<sup>h</sup> And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go [with them] that he might bear his cross. And

having come to a place called Golgotha, which means<sup>i</sup> Place of a skull, they gave to him to drink vinegar mingled with gall; and having tasted [it], he would not drink. And having crucified him, they parted his clothes amongst [themselves], casting lots.<sup>j</sup> And sitting down, they kept guard over him there. And they set up over his head his accusation written: This is Jesus the King of the Jews. Then are crucified with him two robbers, one on the right hand and one on the left. But the passers-by reviled him, shaking their heads and saying, Thou that destroyest the temple\* and buildest it in three days, save thyself. If thou art Son of God, descend from the cross. [And<sup>k</sup>] in like manner the chief priests also, mocking with the scribes and elders,<sup>l</sup> said, He saved others, himself he cannot save. He is<sup>m</sup> King of Israel: let him descend now from the cross, and we will believe on him. He trusted upon God: let him save him now if he will [save] him. For he said, I am Son of God. And the soldiers also who had him crucified with him cast the same reproaches on him.<sup>n</sup> Now from [the] sixth hour there was darkness over the whole land<sup>o</sup> until [the] ninth hour; but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some of those who stood there, when they heard [it], said, This [man] calls for Elias. And immediately one of them running and getting a sponge, having filled [it] with vinegar and fixed [it] on a reed, gave him to drink.<sup>p</sup>

<sup>q</sup> But the rest said, Let be; let us see if Elias comes to save him. And Jesus, having again cried with a loud voice, gave up the ghost. And lo, the veil of the temple\* was rent in two from the top to the bottom, and the earth was shaken; and the rocks were rent and the tombs were opened; and many bodies of the saints fallen asleep arose, and going out of the tombs after his rising, entered into the holy city and appeared unto many. But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this [man] was Son of God.

<sup>r</sup> And there were there many women beholding from afar off, who<sup>s</sup> had followed Jesus from Galilee, ministering<sup>t</sup> to him, among whom was Mary of Magdala, and Mary the mother of James and Jesus, and the mother of the sons of Zebedee.<sup>u</sup> Now when even was come there came a rich man of Arimathea, his name Joseph, who also himself was a disciple to Jesus. He going to Pilate, begged the body of Jesus. Then Pilate commanded the body<sup>v</sup> to be given up. And Joseph having got the body, wrapped<sup>w</sup> it in a clean linen cloth, and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away. But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.

<sup>x</sup> Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to

<sup>a</sup> *dominus*, the owner of the temple, cf. Mark vi. 11. <sup>b</sup> Or, they took.

<sup>c</sup> *Ver* read, 'I gave.' <sup>d</sup> *Ver* read, 'I gave.' <sup>e</sup> *Ver* read, 'I gave.' <sup>f</sup> *Ver* read, 'I gave.' <sup>g</sup> *Ver* read, 'I gave.' <sup>h</sup> *Ver* read, 'I gave.' <sup>i</sup> *Ver* read, 'I gave.' <sup>j</sup> *Ver* read, 'I gave.' <sup>k</sup> *Ver* read, 'I gave.' <sup>l</sup> *Ver* read, 'I gave.' <sup>m</sup> *Ver* read, 'I gave.' <sup>n</sup> *Ver* read, 'I gave.' <sup>o</sup> *Ver* read, 'I gave.' <sup>p</sup> *Ver* read, 'I gave.' <sup>q</sup> *Ver* read, 'I gave.' <sup>r</sup> *Ver* read, 'I gave.' <sup>s</sup> *Ver* read, 'I gave.' <sup>t</sup> *Ver* read, 'I gave.' <sup>u</sup> *Ver* read, 'I gave.' <sup>v</sup> *Ver* read, 'I gave.' <sup>w</sup> *Ver* read, 'I gave.' <sup>x</sup> *Ver* read, 'I gave.'

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<sup>1</sup> Literally, 'is called.' <sup>2</sup> *Ver* read, 'I gave.' <sup>3</sup> *Ver* read, 'I gave.' <sup>4</sup> *Ver* read, 'I gave.' <sup>5</sup> *Ver* read, 'I gave.' <sup>6</sup> *Ver* read, 'I gave.' <sup>7</sup> *Ver* read, 'I gave.' <sup>8</sup> *Ver* read, 'I gave.' <sup>9</sup> *Ver* read, 'I gave.' <sup>10</sup> *Ver* read, 'I gave.'

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<sup>22</sup> Pilate, saying, Sir, we have sought to mind that that deserveth and when he was still alive, after three days I arise. Commend therefore that the sepulchre he secured until the third day, lest his disciples should come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. And Pilate said to them, Ye have a watch: go, secure it as well as ye know how. And they went and secured the sepulchre, having sealed the stone, with the watch [keepers].

XXVIII. Now late on sabbath, as it was the dusk of the next day after sabbath, came Mary of Magdala and the other Mary to look at the sepulchre.

<sup>1</sup> And behold, there was a great earthquake; for an angel of [the] Lord descending out of heaven, came and rolled away the stone and sat upon it. And his look was as lightning, and his clothing white as snow. <sup>2</sup> And for fear of him the guards trembled and became as dead men. And the angel answered, said to the women: Fear not ye, for I know that ye seek Jesus the crucified one. He is not here, for he is risen, as he said. Come see the place where the Lord lay. And go quickly and say to his disciples that he is risen from the dead; and behold, he goes before you into Galilee, there shall ye see him. <sup>3</sup> Behold, I have told you. And going out quickly from the tomb with fear and great joy, they ran to bring his

disciples word. And as they went to bring the disciples word, behold also, Jesus met them, saying, Hail! And they coming up took him by the feet and did him homage. Then Jesus says to them, Fear not, go, bring word to my brethren that they go into Galilee, and there they shall see me.

<sup>4</sup> And as they went, behold, some of the watch went into the city, and brought word to the chief priests of all that had taken place. And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers, saying, Say that his disciples coming by night stole him (while) we [were] sleeping. And if this should come to the hearing of the governor, we will persuade him and save you from all anxiety. And they took the money and did as they had been taught. And this report is current among the Jews until this day.

<sup>5</sup> But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, they did homage to him; but some doubted. And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth. Go [therefore] and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have enjoined you. And behold, I am with you all the days, until the completion of the age.\*

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MARK.

I. Beginning of the glad tidings of Jesus Christ, Son of God; as it is written in [Hebrew] the prophet,\* Behold, I send one messenger before thy face, who shall prepare thy way.<sup>2</sup> Voice of one crying in the wilderness, Prepare the way of [the] Lord, make his paths straight.<sup>3</sup> There came John baptizing in the wilderness, and preaching [the] baptism of repentance for remission of sins. And there went out to him all the district of Judaea, and all [the] city of Jerusalem, and were baptized by him in the river Jordan, confessing their sins. And John was clothed in camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey. And he preached, saying, There cometh he that is mightier than I after me, the Son of whom I am not fit to stoop down and unloose. I indeed have baptized you with water, but he shall baptize you with [the] Holy Ghost.<sup>4</sup> And it came to pass in those days [that] Jesus came from Nazareth of Galilee, and was baptized by John at the Jordan. And straightway going up from the water, he saw the heavens parted, and the Spirit, as a dove, descending upon

him. And there came a voice out of the heavens: Thou art my beloved Son, in thee I have found my delight.<sup>5</sup> And immediately the Spirit drives him out into the wilderness. And he was in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to him.<sup>6</sup> But after John was delivered up, Jesus came into Galilee, preaching the glad tidings of the kingdom\* of God, and saying, The time is fulfilled, and the kingdom of God has drawn nigh; repent and believe in the glad tidings. And walking by the sea of Galilee, he saw Simon, and Andrew, [Simon's] brother, casting net; and he said to them, Follow me, and I will make you become fishes in men; and straightway leaving their nets, they followed him.<sup>7</sup> And going on thence to a little, he saw James the [son] of Zebedee, and John his brother, and these [were] in the ship repairing the travel net; and straightway he called them; and leaving their father Zebedee in the ship with the hired servants, they went away after him.

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<sup>23</sup> *angelus*, *angel*, *angel*, *angel*.  
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<sup>47</sup> *angelus*, *angel*, *angel*, *angel*.  
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<sup>49</sup> *angelus*, *angel*, *angel*, *angel*.  
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<sup>51</sup> *angelus*, *angel*, *angel*, *angel*.  
<sup>52</sup> *angelus*, *angel*, *angel*, *angel*.  
<sup>53</sup> *angelus*, *angel*, *angel*, *angel*.  
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<sup>56</sup> *angelus*, *angel*, *angel*, *angel*.  
<sup>57</sup> *angelus*, *angel*, *angel*, *angel*.  
<sup>58</sup> *angelus*, *angel*, *angel*, *angel*.  
<sup>59</sup> *angel*



21 And they go into Capernaum. And straightway on the sabbath he entered into the synagogue and taught. And they were astonished at his doctrine, for he taught them as having authority, and not as the scribes. And there was in their synagogue a man [possessed] by an unclean spirit, and he cried out saying, What have we to do with thee, Jesus, Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the unclean spirit, having torn him, and uttered a cry with a loud voice, came out of him. And all were amazed, so that they questioned together among themselves, saying, What is this? what new doctrine is this? for with authority he commands even the unclean spirits, and they obey him. And his fame went out straightway into the whole region of Galilee around. And straightway going out of the synagogue, they came with James and John into the house of Simon and Andrew. And the mother-in-law of Simon lay in a fever. And straightway they speak to him about her. And he went up to [her] and raised her up, having taken her by the hand, and straightway the fever left her, and she served them. But evening being come, when the sun had gone down, they brought to him all that were suffering, and those possessed by demons; and the whole city was gathered together at the

door. And he healed many suffering from various diseases; and he cast out many demons, and did not suffer the demons to speak, because they knew him. And rising in the morning long before day, he went out and went away into a desert place, and there prayed. And Simon and those with him went after him: and having found him, they say to him, All seek thee. And he says to them, Let us go elsewhere into the neighbouring country towns, that I may preach there also, for for this purpose am I come forth. And he was preaching in that synagogue in the whole of Galilee, and casting out demons. And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou canst cleanse me, but Jesus moved with compassion, having stretched out his hand, touched him, and says to him, I will, be thou cleansed. And as he spoke straightway the leprosy left him, and he was cleansed. And having sharply charged him, he straightway sent him away, and says to him, See thou say nothing to any man, but go, show thyself to the priest, and offer for thy cleansing what Moses ordained, for a testimony to them. But he, having gone forth, began to preach in the synagogues, and to spread the matter abroad, so that he could no longer enter openly into the city, but was without in desert places, and they came to him from every side.

<sup>21</sup> Some, with A C D E G, read "entered."

<sup>22</sup> A B C D E G H I K L M N O P Q R S T U V W X Y Z, and some, have "he entered."

<sup>23</sup> The urgency of need, but need as an intention, as every of the scribes. There is no doubt if it should be read here as all. <sup>24</sup> B C D E F G H I K L M N O P Q R S T U V W X Y Z, and some, have "he entered."

<sup>25</sup> The house of "Nazareth" is clearly the house of "Nazareth" in the Gospel of Nazareth. <sup>26</sup> Nazareth, in Antiochian Version in Mark 1:21.

<sup>27</sup> Some, with A C D E G, read "he entered."

<sup>28</sup> Some, with A C D E G, read "he entered."

<sup>29</sup> Some, with A C D E G, read "he entered."

<sup>30</sup> Some, with A C D E G, read "he entered."

<sup>31</sup> Some, with A C D E G, read "he entered."

<sup>32</sup> Some, with A C D E G, read "he entered."

<sup>33</sup> Some, with A C D E G, read "he entered."

<sup>34</sup> Some, with A C D E G, read "he entered."

<sup>35</sup> Some, with A C D E G, read "he entered."

<sup>36</sup> Some, with A C D E G, read "he entered."

<sup>37</sup> Some, with A C D E G, read "he entered."

11 And he entered again into Capernaum after [several] days, and it was reported that he was at [the] house; and straightway many were gathered together so that there was no longer any room, not even at the door; and he spoke the word to them. And there came to him [a man] bringing a paralytic borne by four; and, not being able to get near to him on account of the crowd, they uncovered the roof where he was, and having dug [it] up they let down the couch on which the paralytic lay. But Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven thee. But certain of the scribes were there sitting, and reasoning in their hearts, Why does this [man] thus speak? he blasphemes! Who is able to forgive sins except God alone? And straightway Jesus, knowing to his spirit that they are reasoning thus within themselves, said to them, Why reason ye these things in your hearts? Which is easier, to say to the paralytic, (Thy) sins are forgiven [thee]; or to say, Arise, and take up thy couch and walk? But that ye may know that the Son of man has power on earth to forgive sins, he says to the paralytic, To thee I say, Arise, take up thy couch and go to thine house. And he rose up straightway, and, having taken up his couch, went out before them; all so that all were amazed, and glorified God, saying, We never saw it thus. And he went out much by the sea,

and all the crowd came to him, and he taught them. And passing by, he saw Levi the [son] of Alphaeus sitting at the tax-office, and says to him, Follow me. And he rose up and followed him. And it came to pass as he lay at table in his house, that many tax-gatherers and sinners lay at table with Jesus and his disciples; for they were many, and they followed him. And the scribes and the Pharisees, seeing him eating with sinners and tax-gatherers, said to his disciples, Why [is it] that he eats and drinks with tax-gatherers and sinners? And Jesus having heard [it] says to them, They that are strong have no need of a physician, but those who are ill. I have not come to call righteous [men], but sinners.

12 And the disciples of John and the Pharisees were fasting; and they come and say to him, Why do the disciples of John and [the disciples] of the Pharisees fast, but thy disciples fast not? And Jesus said to them, Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But days will come when the bridegroom shall have been taken away from them, and then shall they fast in that day. No one puts a patch of new cloth on an old garment; otherwise the new filling-up makes from the old [tear], and there is a worse rent. And no one puts new wine into old skins; otherwise

the skins burst, and the wine is lost, and the skins are ruined. But new wine requires new skins. And no one puts old wine into new skins; otherwise the skins burst, and the wine is lost, and the skins are ruined. But new wine requires new skins.

13 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

14 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

15 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

16 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

17 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

18 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

19 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

20 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

21 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

22 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

23 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

24 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

25 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

26 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

27 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

28 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

29 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

30 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

31 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

32 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

33 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

34 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

35 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

36 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.

37 And he said to them, The kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel. For the kingdom of God is at hand. Repent ye, and believe in the Gospel.























For the four thousand, the filling of  
 brown money baskets of fragments (ask  
 ye up? And they said, Seven. And  
 he said to them, How do ye not yet  
 understand?

22 And he comes\* to Bethesda: and  
they bring him a blind man, and be-  
seech him that he might touch him.  
23 And making hold of the band of the  
blind man he led him forth out of  
the village, and having rest upon his  
eyes, he laid his hands upon him, and  
asked him if he beheld\* anything.  
24 And having looked up, he said, "I be-  
hold men, for I see [them], as trees,  
walking." Then he laid his hands  
again upon his eyes, and he saw dis-  
tinctly, and was restored and went  
all things clearly. And he sent him  
to his home, saying, Neither enter into  
the village, nor tell [it] to any one  
in the village.

27 And Jesus went forth and his disciples into the villages of Cæsarea Philippi. And by the way he asked his disciples, saying unto them, Who do men say that I am? And they answered him, saying, John the baptist; and others, Elias; but others,  
28 One of the prophets. And he asked them, But ye, who do ye say that I am? And Peter answering says to him, Thou art the Christ. And he charged them straitly, in order that they should tell no man about him.  
29 And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and

the<sup>st</sup> disc<sup>iple</sup> predece<sup>de</sup>d and of the<sup>se</sup> writeth, and he killed, and after three days rose again. And he speaketh the things<sup>se</sup> openly. And Peter taking him to him, began to rebuke him. But he turning round and seeing his disci- ple, rebuked Peter, saying, Get away behind me, Satan, for thy mind is not on the things that are of God, but on the things that are of men. And having called the crowd with his disci- ples, he said to them, Whosoever desires to come after me, let him deny himself, and take up his cross and follow me. For whosoever shall de- ceive to save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul? for what should a man give in exchange for his soul? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man also be ashamed when he shall come in the glory of his Father with the holy angels.

And after six days Jesus takes with [him] Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before them:

and the garments became shining, exceeding white as snow; of such as fuller on earth could not whiten them." And there appeared to them Elias with Moses, and they were talking with Jesus. And Peter answering says to Jesus, Rabbi, it is good that we should be here; and let us make three tabernacles, for these one, and for Moses one, and for Elias one. For he knew not what he should say, for they were filled with fear. And there came a cloud overshadowing them, and there came a voice out of the cloud: This is my beloved Son; hear him. And suddenly having looked around, they no longer saw any one, but Jesus alone with themselves. And as they descended from the mountain, he charged them that they should relate to no one what they had seen, unless when the Son of man should be risen from among the dead. And they kept that saying, questioning among themselves, what saying from among the dead was. And they asked him saying, Why<sup>1</sup> do the scribes say that Elias must first have come? And he answering said to them, Elias indeed, having first come, has come all written, and how is it written of the Son of man that he must suffer much, and be set at nought; but I say unto you that Elias also is come, and they have done to him whatever they would as it is written of him.

<sup>14</sup> And when he came to the disciples, he saw a great crowd around them and certain Pharisees against them.

[illegible]

78. *C. J. J.* *Am. J. Bot.* 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581

1. **Q** What results were obtained from the AFN 12  
 on 1220-2800 AM, with a 1000-21-4 Mhz  
 frequency?

2. **A** The results were as follows: with a 10  
 1220-2800 AM, with a 1000-21-4 Mhz  
 frequency, the results were as follows:

3. **Q** What results were obtained from the AFN 12  
 on 1220-2800 AM, with a 1000-21-4 Mhz  
 frequency?

4. **A** The results were as follows: with a 10  
 1220-2800 AM, with a 1000-21-4 Mhz  
 frequency, the results were as follows:

5. **Q** What results were obtained from the AFN 12  
 on 1220-2800 AM, with a 1000-21-4 Mhz  
 frequency?

6. **A** The results were as follows: with a 10  
 1220-2800 AM, with a 1000-21-4 Mhz  
 frequency, the results were as follows:

7. **Q** What results were obtained from the AFN 12  
 on 1220-2800 AM, with a 1000-21-4 Mhz  
 frequency?

8. **A** The results were as follows: with a 10  
 1220-2800 AM, with a 1000-21-4 Mhz  
 frequency, the results were as follows:

9. **Q** What results were obtained from the AFN 12  
 on 1220-2800 AM, with a 1000-21-4 Mhz  
 frequency?

10. **A** The results were as follows: with a 10  
 1220-2800 AM, with a 1000-21-4 Mhz  
 frequency, the results were as follows:

[illegible]

1. E. "Sands" - ammoniacal soil. \*W(4)AD(1)C  
 2. E. "Sands" - (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100) (101) (102) (103) (104) (105) (106) (107) (108) (109) (110) (111) (112) (113) (114) (115) (116) (117) (118) (119) (120) (121) (122) (123) (124) (125) (126) (127) (128) (129) (130) (131) (132) (133) (134) (135) (136) (137) (138) (139) (140) (141) (142) (143) (144) (145) (146) (147) (148) (149) (150) (151) (152) (153) (154) (155) (156) (157) (158) (159) (160) (161) (162) (163) (164) (165) (166) (167) (168) (169) (170) (171) (172) (173) (174) (175) (176) (177) (178) (179) (180) (181) (182) (183) (184) (185) (186) (187) (188) (189) (190) (191) (192) (193) (194) (195) (196) (197) (198) (199) (200) (201) (202) (203) (204) (205) (206) (207) (208) (209) (210) (211) (212) (213) (214) (215) (216) (217) (218) (219) (220) (221) (222) (223) (224) (225) (226) (227) (228) (229) (230) (231) (232) (233) (234) (235) (236) (237) (238) (239) (240) (241) (242) (243) (244) (245) (246) (247) (248) (249) (250) (251) (252) (253) (254) (255) (256) (257) (258) (259) (260) (261) (262) (263) (264) (265) (266) (267) (268) (269) (270) (271) (272) (273) (274) (275) (276) (277) (278) (279) (280) (281) (282) (283) (284) (285) (286) (287) (288) (289) (290) (291) (292) (293) (294) (295) (296) (297) (298) (299) (300) (301) (302) (303) (304) (305) (306) (307) (308) (309) (310) (311) (312) (313) (314) (315) (316) (317) (318) (319) (320) (321) (322) (323) (324) (325) (326) (327) (328) (329) (330) (331) (332) (333) (334) (335) (336) (337) (338) (339) (340) (341) (342) (343) (344) (345) (346) (347) (348) (349) (350) (351) (352) (353) (354) (355) (356) (357) (358) (359) (360) (361) (362) (363) (364) (365) (366) (367) (368) (369) (370) (371) (372) (373) (374) (375) (376) (377) (378) (379) (380) (381) (382) (383) (384) (385) (386) (387) (388) (389) (390) (391) (392) (393) (394) (395) (396) (397) (398) (399) (400) (401) (402) (403) (404) (405) (406) (407) (408) (409) (410) (411) (412) (413) (414) (415) (416) (417) (418) (419) (420) (421) (422) (423) (424) (425) (426) (427) (428) (429) (430) (431) (432) (433) (434) (435) (436) (437) (438) (439) (440) (441) (442) (443) (444) (445) (446) (447) (448) (449) (450) (451) (452) (453) (454) (455) (456) (457) (458) (459) (460) (461) (462) (463) (464) (465) (466) (467) (468) (469) (470) (471) (472) (473) (474) (475) (476) (477) (478) (479) (480) (481) (482) (483) (484) (485) (486) (487) (488) (489) (490) (491) (492) (493) (494) (495) (496) (497) (498) (499) (500) (501) (502) (503) (504) (505) (506) (507) (508) (509) (510) (511) (512) (513) (514) (515) (516) (517) (518) (519) (520) (521) (522) (523) (524) (525) (526) (527) (528) (529) (530) (531) (532) (533) (534) (535) (536) (537) (538) (539) (540) (541) (542) (543) (544) (545) (546) (547) (548) (549) (550) (551) (552) (553) (554) (555) (556) (557) (558) (559) (560) (561) (562) (563) (564) (565) (566) (567) (568) (569) (570) (571) (572) (573) (574) (575) (576) (577) (578) (579) (580) (581) (582) (583) (584) (585) (586) (587) (588) (589) (590) (591) (592) (593) (594) (595) (596) (597) (598) (599) (600) (601) (602) (603) (604) (605) (606) (607) (608) (609) (610) (611) (612) (613) (614) (615) (616) (617) (618) (619) (620) (621) (622) (623) (624) (625) (626) (627) (628) (629) (630) (631) (632) (633) (634) (635) (636) (637) (638) (639) (640) (641) (642) (643) (644) (645) (646) (647) (648) (649) (650) (651) (652) (653) (654) (655) (656) (657) (658) (659) (660) (661) (662) (663) (664) (665) (666) (667) (668) (669) (670) (671) (672) (673) (674) (675) (676) (677) (678) (679) (680) (681) (682) (683) (684) (685) (686) (687) (688) (689) (690) (691) (692) (693) (694) (695) (696) (697) (698) (699) (700) (701) (702) (703) (704) (705) (706) (707) (708) (709) (710) (711) (712) (713) (714) (715) (716) (717) (718) (719) (720) (721) (722) (723) (724) (725) (726) (727) (728) (729) (730) (731) (732) (733) (734) (735) (736) (737) (738) (739) (740) (741) (742) (743) (744) (745) (746) (747) (748) (749) (750) (751) (752) (753) (754) (755) (756) (757) (758) (759) (760) (761) (762) (763) (764) (765) (766) (767) (768) (769) (770) (771) (772) (773) (774) (775) (776) (777) (778) (779) (780) (781) (782) (783) (784) (785) (786) (787) (788) (789) (790) (791) (792) (793) (794) (795) (796) (797) (798) (799) (800) (801) (802) (803) (804) (805) (806) (807) (808) (809) (810) (811) (812) (813) (814) (815) (816) (817) (818) (819) (820) (821) (822) (823) (824) (825) (826) (827) (828) (829) (830) (831) (832) (







17 saved? But Jesus looking on them  
 says, With men it is impossible, but  
 not with God; for all things are  
 possible with God. \* Peter began to  
 say to him, Behold, we have left all  
 things and have followed thee. Then  
 answering said, Verily I say to you,  
 There is no one who has left house,  
 or brethren, or sisters, or father, or  
 mother, or wife, or children, or  
 lands, for my sake and for the sake  
 of the gospel, that shall not receive a  
 hundred-fold now in this time;  
 houses, and brethren, and sisters, and  
 mothers, and children, and lands,  
 with persecutions, and in the coming  
 age life eternal. But many first shall  
 be last, and the last first.  
 And they went on the way going  
 up to Jerusalem; and James was going  
 on before them: And they were  
 amazed and were afraid as they  
 followed. And taking the twelve  
 again to [him], he began to tell them  
 what was going to happen to him:  
 Behold, we go up to Jerusalem, and  
 the Son of man shall be delivered up  
 to the chief priests and to the scribes,  
 and they shall condemn him to death,  
 and shall deliver him up to the ro-  
 mans: and they shall mock him,  
 and shall scourge him, and shall spit  
 upon him, and shall kill him: and  
 after three days he shall rise again.  
 And there came to him James and  
 John, the sons of Zebedee, saying,

him? Teacher, we would that what  
wouldst thou wish this, thou wouldst  
do it for us. And he said to them,  
What would ye that I should do for  
you? And they said to him, Give  
to us that we may see one on the  
right hand, and one on the left hand,  
in thy glory. And Jesus said to  
them, Ye do not know what ye ask.  
Are ye able to drink the cup which  
I drink, or be baptised with the bap-  
tism that I am baptised with? And  
they said to him, We are able. And  
Jesus said to them, The cup that I  
drink ye will drink and with the  
baptism that I am baptised with ye  
will be baptised; but to sit on my  
right hand or? on my left is not mine  
to give, but for them for whom it is  
prepared. And the two having heard  
of all these, to be outrageous about  
James and John. But Jesus having  
called them to him, says to them,  
Ye know that those who are assumed  
to rule over the nations exercise lord-  
ship over them; and their great men  
exercise authoritatively over them; but it  
is not thus among you; but whoever  
ever would be great among you, shall  
be your minister; and whosoever  
would be first of you shall be bond-  
man of all. For thus the Son of man  
did not come to be ministered to, but  
to minister, and give his life a ransom  
for many.

And they came to Jericho, and as

17 he was going out from Jericho, and  
 his disciples and a large crowd, the  
 son of Themas, Barabbas, the blind  
 (man),<sup>1</sup> sat by the roadside begging.  
 18 And having heard that it was<sup>2</sup> Jesus  
 the Nazarene,<sup>3</sup> he began to cry out  
 and to say, O Son of David, have  
 19 mercy on me. And many re-  
 buked him, that he might be silent:  
 but he cried so much the more, Son  
 20 of David, have mercy on me. And  
 Jesus, standing still, desired him to  
 be called. And they call the blind  
 (man), saying to him, Be of good  
 21 courage, rise up, he calls thee. And  
 throwing away his garment he  
 22 started up<sup>4</sup> and came to Jesus. And  
 Jesus answering says<sup>5</sup> to him, What  
 wilt thou that I shall do to thee?  
 And the blind (man)<sup>6</sup> said to him,  
 23 Rabbouni, that I may see. And Jesus  
 said to him, Go, thy faith has healed  
 thee. And he went continually, and  
 followed him<sup>7</sup> in the way.  
 XI. And when they draw near to  
 Jerusalem, to Bethphage and Beth-  
 any, at the mount of Olives, he  
 1 sends two of his disciples, and says  
 to them, Go into the village which  
 is next against you, and immediately  
 on entering into it ye will find a colt  
 tied, upon which no (man) of man-  
 2 has ever<sup>8</sup> sat: loose it and lead it  
 3 (hither). And if any one say to you,  
 Why do ye do this? say, The Lord  
 has need of it: and straightway it

<sup>1</sup> sends a<sup>1</sup> interior. And they departed, and I found a<sup>2</sup> cold room<sup>3</sup> to the door without at the doorway; and they loose him. And some of those who about there said to them, What are ye doing, loosing the colt? And they said to them, we Jesus had commanded.  
<sup>4</sup> And they do there (do it). And they lay the colt to Jesus, and said: their father upon it, and he sat on it; and many strewn their clothes on the way, and others cut down branches from the trees<sup>5</sup> (and went on) strewn-  
<sup>6</sup> ing them on the way<sup>6</sup>. And those going on before and those following said out, Hosanna! Blessed (be) be that comes in (the) Lord's name.  
<sup>7</sup> Blessed (be) the coming kingdom<sup>7</sup> of our father David. Hosanna in the highest! And he<sup>8</sup> entered into Jerusa-  
<sup>8</sup> lem, and<sup>9</sup> into the temple; and having looked round on all things, the hour being already late, he went on to Bethany with the twelve.  
<sup>9</sup> And on the morrow, when they were gone out of Bethany, he tem-  
<sup>10</sup> pered. And coming from<sup>10</sup> after off a fig tree which had leaves, he came, if perhaps, he might find something on it. And having come up to it he found nothing but leaves, for it was not the time of figs. And answer-  
<sup>11</sup> ing he<sup>11</sup> and to it, Let no one eat fruit of this any more for ever. And his disciples heard it.  
<sup>12</sup> And they came to Jerusalem, and<sup>12</sup> entering into the

[illegible][illegible][illegible]

7. *Y* [superscript], with *W D L A A* [read that person  
 is thirty years old, and children are not yet  
 down to the ground], with *W D L A A* [Morpho-  
 logical marker, probably to appear, but *W D L A A*  
 is not the correct].  
 8. Many omit these words, with *W D L A A*  
*A D X A A* [The Yale type Morpho has them].  
 9. *T R* [while saying, with *A D X A A* in  
 Am type, with *W D L A A* Morpho omit].  
 10. *L* [and then, 'I believe'.  
 11. *T R* [at the moment of the 1st], with *A D*  
*N N A A*, with *W D L A A A D X A A* Am Morpho omit.  
 12. *T R* [while 'I wish', with *A D X A A* in  
 Am, with *W D L A A A D X A A* Morpho omit].  
 13. *W D L A A A D X A A* [Morpho omit].  
 14. *M* [while 'into', with *A D X A A* in  
 Am, with *W D L A A A D X A A* in Am, with *W D L A A*  
*D K L A A A D X A A* in Am, with *W D L A A* Morpho omit].  
 15. *T R* [while 'knows', with *A D X A A* in Am  
 type, with *W D L A A A D X A A* Am Morpho omit].















<sup>20</sup> And going away, he prayed again,  
<sup>21</sup> saying the same thing. And returning,  
 he found them again sleeping,  
 for their eyes were heavy; and they  
 knew not what they should answer  
<sup>22</sup> him. And he comes the third time  
 and says to them, Sleep on now and  
 take your rest. It is enough; the hour  
 is come; behold, the Son of man is  
 delivered up into the hands of sinners.  
<sup>23</sup> Arise, let us go; behold, he that de-  
 livers me up has drawn nigh.  
<sup>24</sup> And immediately, while he was yet  
 speaking, Judas<sup>25</sup> comes up, being<sup>26</sup>  
 one of the twelve, and with him a  
 great crowd, with swords and staves,  
 from the chief priests and the scribes  
 and the Pharisees. Now he that deliv-  
 ered him up had given them a sign  
 between them, saying, Whosoever  
 I shall kiss, that is he; seize him.  
<sup>27</sup> And he went<sup>28</sup> away safely. And  
 being come, straightway coming up  
 to him, he says, Hail, Rabbi;<sup>29</sup> and  
 he covered him with kisses.<sup>30</sup> And  
 they laid their hands upon him  
 and seized him. But a certain one  
 of those who stood by, having drawn  
 his sword, struck the head of  
 the high priest, and took off his ear.  
<sup>31</sup> And Jesus answering said to them,  
 Am ye come out as against a robber,  
 with swords and staves to take me?  
<sup>32</sup> I was daily with you teaching in the  
 temple, and ye did not seize me; but  
 (it is) that the scriptures may be ful-  
 filled. And all left him and fled.  
<sup>33</sup> And a certain young man followed  
 him, with a linen cloth about his  
 naked body; and (the young man<sup>34</sup>)  
 seized him; but he, leaving the linen  
 cloth behind, fled from them.<sup>35</sup>  
<sup>36</sup> And they led away Jesus to the

high priest. And there come together  
to him all the chief priests and the  
elders and the scribes. And Peter  
followed him at a distance, 101 [he  
was] within the court of the high  
priest's palace; and he was sitting  
with the officers and warming him-  
self in the light [of the fire]. And  
the chief priests and the whole  
synhedrim sought testimony against  
Jesus to cause him to be put to death,  
and could not find [any]. For many  
had been taken witness against him, and  
their testimony did not agree. And  
certain persons rose up and bare false  
witness against him, saying, We  
heard him saying, I will destroy this  
temple which is made with hands,  
and in the space of three days I will  
build another not made with hands.  
And neither thus did their testimony  
agree. And the high priest, rising  
up before them all, asked Jesus, say-  
ing, Answerest thou nothing? What  
do these testify against thee? But  
he was silent, and answered nothing.  
Again the high priest asked him, and  
said to him, Thou art the Christ, the  
Son of the blessed? And Jesus said,  
I am, and ye shall see the Son of man  
sitting at the right hand of power, and  
coming with the clouds of heaven.  
And the high priest, having rent his  
clothes, says, What need have we any  
more of witnesses? Ye have heard  
the blasphemy; what think ye? And  
they all condemned him to be guilty  
of death. And some began to spit  
upon him, and to cover his face, and  
to buffet him, and to say to him, Prophesy;  
and the officers smote him with the  
palms of their hands.

And Peter being before in the palace-  
court, there comes one of the maids

<sup>17</sup> of the high priest, and seeing Peter warming himself, having looked at him, says, And thou wast with the  
<sup>18</sup> Nazarene, Jesus. But he denied, saying, I know not how to understand what thou sayest. And he went off into the vestibule; and a cock crew.  
<sup>19</sup> And the maid, seeing him, again began to say to those that stood by,  
<sup>20</sup> This is [one] of them. And he again denied. And again, after a little, those that stood by said to Peter, Truly thou art [one] of them, for also  
<sup>21</sup> thou art a Galilean.\* But he began to curse and to swear, I know not the man of whom ye speak. And the  
<sup>22</sup> second time a cock crew. And Peter remembered the word that Jesus said to him, Before [the] cock crew twice, thou shalt deny me thrice; and when he thought thereof he wept.  
**XV.** And immediately in the morning the chief priests, having taken counsel with the elders and scribes and the whole multitude, bound Jesus and carried [him] away, and delivered [him] up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered and said to him, Thou sayest. And the chief priests accused him adversely. And Pilate asked him again, saying, Answerest thou nothing? See of how many things they bear witness against thee.\* But Jesus still answered nothing, so that Pilate marvelled. But at [the] feast he released to them one prisoner, whomsoever they begged of him]. Now then

was the person named Barabbas bound with those who had made a profession with him, [and] that had committed murder in the insurrection. And the crowd crying out began to say [that he would do] to them as he had always done. But Pilate answered them saying, Will ye that I release to you the King of the Jews? for he knew that the chief priests had delivered him up through envy. But the chief priests stirred up the crowd that he might rather release Barabbas to them. And Pilate answering said to them again, What will ye then that I do to him whom ye call King of the Jews? And they cried out again, Crucify him. And Pilate said to them, What evil then has he done? But they cried out the more angrily, Crucify him. And Pilate, desirous of contenting the crowd, released to them Barabbas, and delivered up Jesus, when he had judged him that he ought to be crucified. And the soldiers led him away into the court which is [called the] praetorium, and they call together the whole band. And they clothed him with purple, and laid round on him a crown of thorns which they had plaited. And they began to salute him, Hail, King of the Jews! And they struck him [with a rod], and spit on him, and, bowing the knee, did him homage. And when they had mocked him, they took the purple off him, and put his own clothes on him; and they led him out that they might

because, precisely, that society is most common. Justice is most common in one of Mazzini's efforts to carry generally agreed upon the same common set of conditions which he points to the very first class. Rousseau's *Contract of Social* is a masterpiece. Green, Hunt and The Wealth of Nations II, I mention it here, all seemed to have been chosen, with considerable accuracy, by the 1848. This again is the same. Some of the authors, however, to find a little, say, and the absolute difference between them with those months, a narrow period, another such as Hume and so on, in the sense of the above illustrations. It is going to be the first good one, and perhaps the first and last the last. F. V. and others, with H. S. J. and W. A. C. and others.

[illegible][illegible][illegible]

• If  $H$  solves "and very easy"  $U$  is  $(H, H)$  with  $H \in X \times X$  and, very,  $\mu \in U(0, 1)$  has  $H$  as a root.











He said: he has mastered himself  
 (said) in the thought of those years  
 He has put down rebellious thrones,  
 and raised the lowly. He has filled  
 the hungry with good things, and  
 sent away the rich empty. He has  
 helped Israel his servant, all under  
 his remembrance mercy. (as he spoke to  
 our Father, to Abraham and to his  
 seed for ever. And Mary shuddered  
 with her about three months, and  
 returned to her house.

But the time was fulfilled for Elizabeth that she should bring forth, and she gave birth to a son. And her neighbours and kindred heard that [the Lord] had visited her in mercy with her, and they rejoiced with her. And it came to pass on the eighth day they came to circumcise the child, and they called it after the name of his father, Zacharias; And his mother answering said, No; but he shall be called John. And they said to her, There is no one among [the kinsfolk] who is called thus. And they remain open to his father as to what he thought was it to be called. And having asked for a writing-tablet, he wrote saying, John is his name. And they all wondered. And his mouth was opened immediately, and his tongue, and he spoke, blessing God. And our name upon all who dwell round about them; and so the whole hill-country of Judah all those things were the subject of conversation. And all who heard them had them up in their hearts, saying, What then will this child be? And [the Lord's] hand was with him. And Zacharias his father was filled with [the Holy Spirit], and prophesied say-

1 the Blessed be (the) Lord! the God  
 of Israel, because he has visited and  
 wrought redemption for his people,  
 4 and raised up a horn of deliverance  
 for us in the house of David his  
 servant; so he spoke by (the) mouth  
 7 of his holy prophets, who have been  
 since the world began; deliverance  
 from all enemies and out of the  
 10 hand of all who hate us, in fulfil-  
 ment with our fathers and remem-  
 13 ber his holy covenant, (the) oath  
 which he swore to Abraham our  
 father, to give us that weered out of  
 16 the hand of our enemies; we should  
 serve him without fear in peace and  
 righteousness before him all our  
 19 days. And thou, O Lord, shall be  
 called (the) prophet of (the) Highest;  
 for thou shalt go before the face of  
 22 (the) Lord; to make ready his way;  
 to give knowledge of deliverance to  
 his people by (the) remission of their  
 25 sins on account of (the) bounty of  
 mercy of our God; whom (the)  
 28 deepening from us hath been visited  
 us, to shine upon them who were sit-  
 ting in darkness and in (the) shadow  
 31 of death, to guide our feet into (the)  
 way of peace; and the world grew  
 and was strengthened in spirit; and  
 he was in the desert until the day  
 of his coming to Israel.

12 But it came to pass in those days that a decree went out from Caesar Augustus that a census should be made of all the inhabitants of the world. This census first took place when Cyrenius had the government of Syria. And all went to be taxed in the census roll, each to his own city: and Joseph also went up from Galilee out of the city Nazareth to Judaea, to David's city, the which is

Small letters: a-d, w, x, y, z, A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z, 0-9, ., -, /, \, |, ~, !, @, #, \$, %, ^, &, \*, (, ), {, }, [, ],  $\pm$ ,  $\approx$ ,  $\neq$ ,  $\propto$ ,  $\infty$ ,  $\frac{1}{2}$ ,  $\frac{3}{4}$ ,  $\frac{5}{8}$ ,  $\frac{7}{8}$ ,  $\frac{9}{10}$ ,  $\frac{11}{12}$ ,  $\frac{13}{14}$ ,  $\frac{15}{16}$ ,  $\frac{17}{18}$ ,  $\frac{19}{20}$ ,  $\frac{21}{22}$ ,  $\frac{23}{24}$ ,  $\frac{25}{26}$ ,  $\frac{27}{28}$ ,  $\frac{29}{30}$ ,  $\frac{31}{32}$ ,  $\frac{33}{34}$ ,  $\frac{35}{36}$ ,  $\frac{37}{38}$ ,  $\frac{39}{40}$ ,  $\frac{41}{42}$ ,  $\frac{43}{44}$ ,  $\frac{45}{46}$ ,  $\frac{47}{48}$ ,  $\frac{49}{50}$ ,  $\frac{51}{52}$ ,  $\frac{53}{54}$ ,  $\frac{55}{56}$ ,  $\frac{57}{58}$ ,  $\frac{59}{60}$ ,  $\frac{61}{62}$ ,  $\frac{63}{64}$ ,  $\frac{65}{66}$ ,  $\frac{67}{68}$ ,  $\frac{69}{70}$ ,  $\frac{71}{72}$ ,  $\frac{73}{74}$ ,  $\frac{75}{76}$ ,  $\frac{77}{78}$ ,  $\frac{79}{80}$ ,  $\frac{81}{82}$ ,  $\frac{83}{84}$ ,  $\frac{85}{86}$ ,  $\frac{87}{88}$ ,  $\frac{89}{90}$ ,  $\frac{91}{92}$ ,  $\frac{93}{94}$ ,  $\frac{95}{96}$ ,  $\frac{97}{98}$ ,  $\frac{99}{100}$ ,  $\frac{101}{102}$ ,  $\frac{103}{104}$ ,  $\frac{105}{106}$ ,  $\frac{107}{108}$ ,  $\frac{109}{110}$ ,  $\frac{111}{112}$ ,  $\frac{113}{114}$ ,  $\frac{115}{116}$ ,  $\frac{117}{118}$ ,  $\frac{119}{120}$ ,  $\frac{121}{122}$ ,  $\frac{123}{124}$ ,  $\frac{125}{126}$ ,  $\frac{127}{128}$ ,  $\frac{129}{130}$ ,  $\frac{131}{132}$ ,  $\frac{133}{134}$ ,  $\frac{135}{136}$ ,  $\frac{137}{138}$ ,  $\frac{139}{140}$ ,  $\frac{141}{142}$ ,  $\frac{143}{144}$ ,  $\frac{145}{146}$ ,  $\frac{147}{148}$ ,  $\frac{149}{150}$ ,  $\frac{151}{152}$ ,  $\frac{153}{154}$ ,  $\frac{155}{156}$ ,  $\frac{157}{158}$ ,  $\frac{159}{160}$ ,  $\frac{161}{162}$ ,  $\frac{163}{164}$ ,  $\frac{165}{166}$ ,  $\frac{167}{168}$ ,  $\frac{169}{170}$ ,  $\frac{171}{172}$ ,  $\frac{173}{174}$ ,  $\frac{175}{176}$ ,  $\frac{177}{178}$ ,  $\frac{179}{180}$ ,  $\frac{181}{182}$ ,  $\frac{183}{184}$ ,  $\frac{185}{186}$ ,  $\frac{187}{188}$ ,  $\frac{189}{190}$ ,  $\frac{191}{192}$ ,  $\frac{193}{194}$ ,  $\frac{195}{196}$ ,  $\frac{197}{198}$ ,  $\frac{199}{200}$ ,  $\frac{201}{202}$ ,  $\frac{203}{204}$ ,  $\frac{205}{206}$ ,  $\frac{207}{208}$ ,  $\frac{209}{210}$ ,  $\frac{211}{212}$ ,  $\frac{213}{214}$ ,  $\frac{215}{216}$ ,  $\frac{217}{218}$ ,  $\frac{219}{220}$ ,  $\frac{221}{222}$ ,  $\frac{223}{224}$ ,  $\frac{225}{226}$ ,  $\frac{227}{228}$ ,  $\frac{229}{230}$ ,  $\frac{231}{232}$ ,  $\frac{233}{234}$ ,  $\frac{235}{236}$ ,  $\frac{237}{238}$ ,  $\frac{239}{240}$ ,  $\frac{241}{242}$ ,  $\frac{243}{244}$ ,  $\frac{245}{246}$ ,  $\frac{247}{248}$ ,  $\frac{249}{250}$ ,  $\frac{251}{252}$ ,  $\frac{253}{254}$ ,  $\frac{255}{256}$ ,  $\frac{257}{258}$ ,  $\frac{259}{260}$ ,  $\frac{261}{262}$ ,  $\frac{263}{264}$ ,  $\frac{265}{266}$ ,  $\frac{267}{268}$ ,  $\frac{269}{270}$ ,  $\frac{271}{272}$ ,  $\frac{273}{274}$ ,  $\frac{275}{276}$ ,  $\frac{277}{278}$ ,  $\frac{279}{280}$ ,  $\frac{281}{282}$ ,  $\frac{283}{284}$ ,  $\frac{285}{286}$ ,  $\frac{287}{288}$ ,  $\frac{289}{290}$ ,  $\frac{291}{292}$ ,  $\frac{293}{294}$ ,  $\frac{295}{296}$ ,  $\frac{297}{298}$ ,  $\frac{299}{300}$ ,  $\frac{301}{302}$ ,  $\frac{303}{304}$ ,  $\frac{305}{306}$ ,  $\frac{307}{308}$ ,  $\frac{309}{310}$ ,  $\frac{311}{312}$ ,  $\frac{313}{314}$ ,  $\frac{315}{316}$ ,  $\frac{317}{318}$ ,  $\frac{319}{320}$ ,  $\frac{321}{322}$ ,  $\frac{323}{324}$ ,  $\frac{325}{326}$ ,  $\frac{327}{328}$ ,  $\frac{329}{330}$ ,  $\frac{331}{332}$ ,  $\frac{333}{334}$ ,  $\frac{335}{336}$ ,  $\frac{337}{338}$ ,  $\frac{339}{340}$ ,  $\frac{341}{342}$ ,  $\frac{343}{344}$ ,  $\frac{345}{346}$ ,  $\frac{347}{348}$ ,  $\frac{349}{350}$ ,  $\frac{351}{352}$ ,  $\frac{353}{354}$ ,  $\frac{355}{356}$ ,  $\frac{357}{358}$ ,  $\frac{359}{360}$ ,  $\frac{361}{362}$ ,  $\frac{363}{364}$ ,  $\frac{365}{366}$ ,  $\frac{367}{368}$ ,  $\frac{369}{370}$ ,  $\frac{371}{372}$ ,  $\frac{373}{374}$ ,  $\frac{375}{376}$ ,  $\frac{377}{378}$ ,  $\frac{379}{380}$ ,  $\frac{381}{382}$ ,  $\frac{383}{384}$ ,  $\frac{385}{386}$ ,  $\frac{387}{388}$ ,  $\frac{389}{390}$ ,  $\frac{391}{392}$ ,  $\frac{393}{394}$ ,  $\frac{395}{396}$ ,  $\frac{397}{398}$ ,  $\frac{399}{400}$ ,  $\frac{401}{402}$ ,  $\frac{403}{404}$ ,  $\frac{405}{406}$ ,  $\frac{407}{408}$ ,  $\frac{409}{410}$ ,  $\frac{411}{412}$ ,  $\frac{413}{414}$ ,  $\frac{415}{416}$ ,  $\frac{417}{418}$ ,  $\frac{419}{420}$ ,  $\frac{421}{422}$ ,  $\frac{423}{424}$ ,  $\frac{425}{426}$ ,  $\frac{427}{428}$ ,  $\frac{429}{430}$ ,  $\frac{431}{432}$ ,  $\frac{433}{434}$ ,  $\frac{435}{436}$ ,  $\frac{437}{438}$ ,  $\frac{439}{440}$ ,  $\frac{441}{442}$ ,  $\frac{443}{444}$ ,  $\frac{445}{446}$ ,  $\frac{447}{448}$ ,  $\frac{449}{450}$ ,  $\frac{451}{452}$ ,  $\frac{453}{454}$ ,  $\frac{455}{456}$ ,  $\frac{457}{458}$ ,  $\frac{459}{460}$ ,  $\frac{461}{462}$ ,  $\frac{463}{464}$ ,  $\frac{465}{466}$ ,  $\frac{467}{468}$ ,  $\frac{469}{470}$ ,  $\frac{471}{472}$ ,  $\frac{473}{474}$ ,  $\frac{475}{476}$ ,  $\frac{477}{478}$ ,  $\frac{479}{480}$ ,  $\frac{481}{482}$ ,  $\frac{483}{484}$ ,  $\frac{485}{486}$ ,  $\frac{487}{488}$ ,  $\frac{489}{490}$ ,  $\frac{491}{492}$ ,  $\frac{493}{494}$ ,  $\frac{495}{496}$ ,  $\frac{497}{498}$ ,  $\frac{499}{500}$ ,  $\frac{501}{502}$ ,  $\frac{503}{504}$ ,  $\frac{505}{506}$ ,  $\frac{507}{508}$ ,  $\frac{509}{510}$ ,  $\frac{511}{512}$ ,  $\frac{513}{514}$ ,  $\frac{515}{516}$ ,  $\frac{517}{518}$ ,  $\frac{519}{520}$ ,  $\frac{521}{522}$ ,  $\frac{523}{524}$ ,  $\frac{525}{526}$ ,  $\frac{527}{528}$ ,  $\frac{529}{530}$ ,  $\frac{531}{532}$ ,  $\frac{533}{534}$ ,  $\frac{535}{536}$ ,  $\frac{537}{538}$ ,  $\frac{539}{540}$ ,  $\frac{541$

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\* 1996-2000, 1997-1998, 1999-2000, 2000-2001, 2001-2002, 2002-2003, 2003-2004, 2004-2005, 2005-2006, 2006-2007, 2007-2008, 2008-2009, 2009-2010, 2010-2011, 2011-2012, 2012-2013, 2013-2014, 2014-2015, 2015-2016, 2016-2017, 2017-2018, 2018-2019, 2019-2020, 2020-2021, 2021-2022, 2022-2023, 2023-2024, 2024-2025, 2025-2026, 2026-2027, 2027-2028, 2028-2029, 2029-2030, 2030-2031, 2031-2032, 2032-2033, 2033-2034, 2034-2035, 2035-2036, 2036-2037, 2037-2038, 2038-2039, 2039-2040, 2040-2041, 2041-2042, 2042-2043, 2043-2044, 2044-2045, 2045-2046, 2046-2047, 2047-2048, 2048-2049, 2049-2050, 2050-2051, 2051-2052, 2052-2053, 2053-2054, 2054-2055, 2055-2056, 2056-2057, 2057-2058, 2058-2059, 2059-2060, 2060-2061, 2061-2062, 2062-2063, 2063-2064, 2064-2065, 2065-2066, 2066-2067, 2067-2068, 2068-2069, 2069-2070, 2070-2071, 2071-2072, 2072-2073, 2073-2074, 2074-2075, 2075-2076, 2076-2077, 2077-2078, 2078-2079, 2079-2080, 2080-2081, 2081-2082, 2082-2083, 2083-2084, 2084-2085, 2085-2086, 2086-2087, 2087-2088, 2088-2089, 2089-2090, 2090-2091, 2091-2092, 2092-2093, 2093-2094, 2094-2095, 2095-2096, 2096-2097, 2097-2098, 2098-2099, 2099-2100, 2100-2101, 2101-2102, 2102-2103, 2103-2104, 2104-2105, 2105-2106, 2106-2107, 2107-2108, 2108-2109, 2109-2110, 2110-2111, 2111-2112, 2112-2113, 2113-2114, 2114-2115, 2115-2116, 2116-2117, 2117-2118, 2118-2119, 2119-2120, 2120-2121, 2121-2122, 2122-2123, 2123-2124, 2124-2125, 2125-2126, 2126-2127, 2127-2128, 2128-2129, 2129-2130, 2130-2131, 2131-2132, 2132-2133, 2133-2134, 2134-2135, 2135-2136, 2136-2137, 2137-2138, 2138-2139, 2139-2140, 2140-2141, 2141-2142, 2142-2143, 2143-2144, 2144-2145, 2145-2146, 2146-2147, 2147-2148, 2148-2149, 2149-2150, 2150-2151, 2151-2152, 2152-2153, 2153-2154, 2154-2155, 2155-2156, 2156-2157, 2157-2158, 2158-2159, 2159-2160, 2160-2161, 2161-2162, 2162-2163, 2163-2164, 2164-2165, 2165-2166, 2166-2167, 2167-2168, 2168-2169, 2169-2170, 2170-2171, 2171-2172, 2172-2173, 2173-2174, 2174-2175, 2175-2176, 2176-2177, 2177-2178, 2178-2179, 2179-2180, 2180-2181, 2181-2182, 2182-2183, 2183-2184, 2184-2185, 2185-2186, 2186-2187, 2187-2188, 2188-2189, 2189-2190, 2190-2191, 2191-2192, 2192-2193, 2193-2194, 2194-2195, 2195-2196, 2196-2197, 2197-2198, 2198-2199, 2199-2200, 2200-2201, 2201-2202, 2202-2203, 2203-2204, 2204-2205, 2205-2206, 2206-2207, 2207-2208, 2208-2209, 2209-2210, 2210-2211, 2211-2212, 2212-2213, 2213-2214, 2214-2215, 2215-2216, 2216-2217, 2217-2218, 2218-2219, 2219-2220, 2220-2221, 2221-2222, 2222-2223, 2223-2224, 2224-2225, 2225-2226, 2226-2227, 2227-2228, 2228-2229, 2229-2230, 2230-2231, 2231-2232, 2232-2233, 2233-2234, 2234-2235, 2235-2236, 2236-2237, 2237-2238, 2238-2239, 2239-2240, 2240-2241, 2241-2242, 2242-2243, 2243-2244, 2244-2245, 2245-2246, 2246-2247, 2247-2248, 2248-2249, 2249-2250, 2250-2251, 2251-2252, 2252-2253, 2253-2254, 2254-2255, 2255-2256, 2256-2257, 2257-2258, 2258-2259, 2259-2260, 2260-2261, 2261-2262, 2262-2263, 2263-2264, 2264-2265, 2265-2266, 2266-2267, 2267-2268, 2268-2269, 2269-2270, 2270-2271, 2271-2272, 2272-2273, 2273-2274, 2274-2275, 2275-2276, 2276-2277, 2277-2278, 2278-2279, 2279-2280, 2280-2281, 2281-2282, 2282-2283, 2283-2284, 2284-2285, 2285-2286, 2286-2287, 2287-2288, 2288-2289, 2289-2290, 2290-2291, 2291-2292, 2292-2293, 2293-2294, 2294-2295, 2295-2296, 2296-2297, 2297-2298, 2298-2299, 2299-2300, 2300-2301, 2301-2302, 2302-2303, 2303-2304, 2304-2305, 2305-2306, 2306-2307, 2307-2308, 2308-2309, 2309-2310, 2310-2311, 2311-2312, 2312-2313, 2313-2314, 2314-2315, 2315-2316, 2316-2317, 2317-2318, 2318-2319, 2319-2320, 2320-2321, 2321-2322, 2322-2323, 2323-2324, 2324-2325, 2325-2326, 2326-2327, 2327-2328, 2328-2329, 2329-2330, 2330-2331, 2331-2332, 2332-2333, 2333-2334, 2334-2335, 2335-2336, 2336-2337, 2337-2338, 2338-2339, 2339-2340, 2340-2341, 2341-2342, 2342-2343, 2343-2344, 2344-2345, 2345-2346, 2346-2347, 2347-2348, 2348-2349, 2349-2350, 2350-2351, 2351-2352, 2352-2353, 2353-2354, 2354-2355, 2355-2356, 2356-2357, 2357-2358, 2358-2359, 2359-2360, 2360-2361, 2361-2362, 2362-2363, 2363-2364, 2364-2365, 2365-2366, 2366-2367, 2367-2368, 2368-2369, 2

<sup>1</sup> The 'sublimation' term was used as its orig. in 11. 'Sublim' in orig. 74 is a colloquial word. From the context we can infer that it is the meaning 'sublimation'.

Part 2: B-D and 8. continue. This is the last page.

...and many read along for hours.

<sup>10</sup> *See* "A City of Dread," *ibid.*

生、計、保、肥、水、土

called Bethlehem, because he was of the house and family of David, to be enrolled in the census roll with Mary who was betrothed to him (as his wife, she being great with child, and it came to pass, while they were there, the days of her giving birth (to her child) were fulfilled, and she brought forth her first born son, and wrapped him up in swaddling clothes and laid him in the manger; because there was no room for them in the inn.

7 And there were shepherds in that  
 country, slumbering without, and keeping  
 watch by night over their flocks. And  
 to an angel of [the] Lord\* was there  
 by\* them, and [the] glory of the  
 Lord\* shone around them, and they  
 10 stood [with] great fear. And the  
 angel said to them: Fear not, for be-  
 hold, I announce to you glad tidings  
 of great joy, which shall come all the  
 13 people; for to-day a Saviour has been  
 born to you in David's city, who is  
 16 Christ [the] Lord. And this is the  
 sign to you: ye shall find a babe  
 wrapped in swaddling-clothes, and  
 19 lying in a\* manger. And suddenly  
 there was with the angel a multitude  
 of the heavenly host, praising God  
 22 and saying: Glory to God in the  
 highest, and on earth peace, good  
 pleasure\* to men. And it came to  
 pass, as the angels departed from  
 them into heaven, that the shepherds  
 25 said to one another: Let us make our  
 way there: now is far as Bethlehem,  
 and let us see this thing that is come  
 to pass, which the Lord has made  
 28 known to us. And they came with  
 fear, and bound awe. Mary and

Joseph, and the late young in the morning, and having seen [it] there made known about the country<sup>8</sup> the thing which had been said to them<sup>9</sup> concerning this child. And all who heard [it] wondered at the things said to them by the shepherds. But Mary kept all these things [in her heart], pondering [them] in her heart. And the shepherds returned, glorifying and praising God for all things which they had heard and seen, as it had been said to them.

And when eight days were fulfilled in circumcising him, his name<sup>a</sup> was called Isaac, which was the name given by the angel before he had been conceived in the womb.

And when the days were fulfilled for that<sup>1</sup> paralytic, returning to the law of life, they brought him to Je-

<sup>1</sup> *Journal of the American Statistical Association*, 1990, 85, 1039-1042.

1. 1998年12月1日以前，在北京市行政区域内，从事生产、经营活动的个体工商户，应当依法向工商行政管理部门申请注册登记，领取营业执照，并依法向税务机关申报纳税。

<sup>2</sup> *See* e.g., *United States v. Galt*, 400 F.2d 1051, 1052 (9th Cir. 1968).

\* T. B. Jones, and I with A. P. J. de Vries, *Mammals*

**Keywords:** child sexual abuse; disclosure; self-blame; social support

\* T.D. has 'the' with little and nothing.

\* Subjects in parentheses used to time where

is a  $\mathbb{Q}$ -algebra, and  $\mathbb{Q}$ -homomorphism in  $\mathbb{Q}$ -homomorphism. (The  
after, we can use the fact that  $\mathbb{Q}$ -homomorphism.  $\mathbb{Q}$ -homomorphism.)

could not be used as a very frequently used in







<sup>12</sup> of Hamaon, of Ammadiah, of Aram, of  
<sup>13</sup> Ezeron, of Themas, of Sada, of Terech,  
<sup>14</sup> of Jasson, of Abibaham, of Terech, of  
<sup>15</sup> Sada, of Themas, of Ezeron, of Hamaon,  
<sup>16</sup> of Aram, of Ammadiah, of Hamaon, of  
<sup>17</sup> Ammadiah, of Hamaon, of Aram, of  
<sup>18</sup> Ammadiah, of Hamaon, of Aram, of  
<sup>19</sup> Ammadiah, of Hamaon, of Aram, of  
<sup>20</sup> Ammadiah, of Hamaon, of Aram, of

IV. But Jesus, full of [the] Holy-  
 Spirit, returned from the Jordan, and  
 was led by the Spirit in the wilderness;  
 and there he was tempted of the devil;  
 and in those days he did not eat any-  
 thing, and when they were finished,  
 he hungered. And the devil said to  
 him, If thou be Son of God, speak to  
 this stone, that it become bread. And  
 Jesus answered unto him, saying, It is  
 written, Man shall not live by bread  
 alone, but by every word of God.

And the devil, seeing that he  
 had a high mountain, showed him  
 all the kingdoms of the habitable  
 world in a moment of time. And the  
 devil said to him, I will give thee all  
 this power, and then glory; for it is  
 written in me, and in the scriptures I  
 will give it. If therefore thou wilt  
 thy homage, thou shalt have all. And  
 Jesus answered him, saying, It is written,  
 Thou shalt worship the Lord thy God,  
 and him alone shalt thou serve.

And he led him to Jerusalem, and  
 set him on the pinnacle of the temple,  
 and said to him, If thou be Son of  
 God, cast thyself down hence; for it is  
 written, He shall give charge to his  
 angels concerning thee, so that they may  
 carry thee up, and thou shalt not hurt  
 thy foot against a stone. And Jesus  
 answering said to him, It is said,  
 Thou shalt not tempt the Lord thy God.

And when he had finished these  
 sayings, the devil departed from him  
 for a time. And Jesus returned to the  
 power of the Spirit, and was in the  
 wilderness, where he was tempted of  
 the devil. And in those days he did  
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 God, cast thyself down hence; for it is  
 written, He shall give charge to his  
 angels concerning thee, so that they may  
 carry thee up, and thou shalt not hurt  
 thy foot against a stone. And Jesus  
 answering said to him, It is said,  
 Thou shalt not tempt the Lord thy God.

And when he had finished these  
 sayings, the devil departed from him  
 for a time. And Jesus returned to the  
 power of the Spirit, and was in the  
 wilderness, where he was tempted of  
 the devil. And in those days he did  
 not eat any thing, and when they were  
 finished, he hungered. And the devil  
 said to him, If thou be Son of God,  
 speak to this stone, that it become  
 bread. And Jesus answered him, say-  
 ing, It is written, Man shall not live  
 by bread alone, but by every word of  
 God.

And he led him to Jerusalem, and  
 set him on the pinnacle of the temple,  
 and said to him, If thou be Son of  
 God, cast thyself down hence; for it is  
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<sup>4</sup> your nets for a bait. And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will let down the net. And having done this, they enclosed a great multitude of fishes. And their net broke. And they beckoned to their partners who were in the other ship to come and help them, and they came, and filled both the ships, so that they were sinking. But Simon Peter, seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord. For astonishment had taken hold on him and on all those who were with him at the haul of fishes which they had taken; and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt be catching men. And having run the ships on shore, leaving all they followed him.

<sup>13</sup> And it came to pass as he was in one of the cities, that a leprosy, there was a man full of leprosy, and seeing Jesus, falling upon his face, he besought him saying, Lord, if thou wilt, thou art able to cleanse me. And stretching forth his hand he touched him, saying, I will, be thou cleansed; and immediately the leprosy departed from him. And he enjoined him to tell no one; but go, show thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them. But the report concerning him was spread abroad still more, and great crowds came together to hear and to be healed of their infirmities. And he withdrew himself, and was about in the desert [places] and praying.

<sup>17</sup> And it came to pass on one of the days, that he was teaching, and

there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and [out of] Jerusalem; and [the] Lord's power was [thus] to heal them. And lo, men bringing upon a couch a man who was palsy; and they sought to bring him in, and put [him] before him. And not finding what way to bring him in, on account of the crowd, going up on the housetop they let him down through the tiles, with his beds couch, into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason [in their minds], saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone? But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man has power on earth to forgive sins, he said to the palsied man, I say to thee, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. And amazement seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

<sup>27</sup> And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him, Follow me. And having left all, rising up, he followed him. And Levi made a great entertainment for him in his house; and there was a great crowd of tax-gatherers and others who were at table with them. And their scribes and

the Pharisees murmured at his disciples, saying, Why do ye eat and drink with tax-gatherers and sinners?

<sup>31</sup> And Jesus answering said to them, They that are in sound health have not need of a physician, but those that are ill. I am not come to call righteous persons, but sinners to repentance. And they said to him, Why do the disciples of John fast often and make supplications, in like manner those also of the Pharisees, but thine eat and drink? And he said to them, Can ye make the sons of the bride-chamber fast when the bridegroom is with them? But days will come when also the bridegroom will have been taken away from them; then shall they fast in those days. And he spoke also a parable to them: No one puts a piece of a new garment upon an old garment, otherwise he will both rend the new, and the piece which is from the new will not suit with the old. And no one puts new wine into old skins, otherwise the new wine will burst the skins, and it will be poured out, and the skins will be destroyed; but new wine is to be put into new skins, and both are preserved.

<sup>39</sup> And to one having drunk old wine [straightway] wished for new, for he says, The old is better.

VI. And it came to pass on [the] second-first sabbath, that he went through cornfields, and his disciples

were plucking the ears and eating [them], rubbing [them] in their hands. But some of the Pharisees said to them, Why do ye what is not lawful to do on the sabbath? And Jesus answering said to them, Have ye not read as much as this, what David did when he hungered, he and those who were with him, how he entered into the house of God and took the show-bread and ate, and gave to those also who were with him, which it is not lawful that [any] eat, unless the priests alone? And he said to them, The Son of man is Lord of the sabbath also.

<sup>27</sup> And it came to pass on another sabbath also that he entered into the synagogue and taught; and there was a man there, and his right hand was withered. And the scribes and the Pharisees were watching if he would heal on the sabbath, that they might find something of which to accuse him. But he knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen up he stood [there]. Jesus therefore said to them, I will ask you if it is lawful on the sabbath to do good or to do evil? to save life or to destroy it? And having looked around on them all, he said to him, Stretch out thy hand. And he did [so], and his hand was restored as

<sup>4</sup> Here given past, in v. 10, it is present.  
<sup>13</sup> See note on v. 1. <sup>17</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>18</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>19</sup> Literally "and" (or "but," in) "he was withdrawing himself from the Jews and from the Pharisees." He

was in that their meeting, surrounded with priests.  
<sup>27</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>28</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>29</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>30</sup> T. B. adds, "by what," with A B C D E & A. M.

<sup>31</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>32</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>33</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>34</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>35</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>36</sup> T. B. adds, "by what," with A B C D E & A. M.  
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<sup>41</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>42</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>43</sup> T. B. adds, "by what," with A B C D E & A. M.  
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<sup>45</sup> T. B. adds, "by what," with A B C D E & A. M.  
<sup>46</sup> T. B. adds, "by what," with A B C D E & A. M.  
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<sup>48</sup> T. B. adds, "by what," with A B C D E & A. M.



















seeing the remission of their sins, having taken a little child and set it by him, and said to them; Whosoever shall receive this little child in my name receives me, and whosoever shall receive me receives him that sent me. For he who is the least among you all, he is great. And John answering said, Master, we saw some exorcising out devils in thy name, and we forbade them, because we do not know thee with us. And Jesus said to him, Forbid them, not, for he that is not against you is for you.

And it came to pass when the days of his receiving them were fulfilled, that he needfully set on face to go to Jerusalem. And he sent messengers before him, saying, And having gone they entered into a village of the Samaritans, that they might make ready for him. And they did not receive him, because his face was turned as going to Jerusalem. And his disciples James and John seeing this, said, Lord, wilt thou that we speak thus? We come down from heaven, and we command them, saying, Obey this! But because he rebuked them, and said, Ye know not of what spirit ye are of. And they went to another village. And it came to pass, as they were in the way, one said to him, I will follow thee whithersoever thou goest, Lord. And Jesus said to him, The foxes have holes, and the birds of the heaven have nests, but the Son of man has not where he may lay his head.

And he said to another, Follow me. But he said, Lord, allow me to go first and bury my father. But Jesus said to him, Burial the dead is for you, but do not go and forsake the kingdom of God. And another also said, I will follow thee, Lord, but first allow me to bid adieu to those at my house. But Jesus said to him, No man having laid his hand on the plough, and looking back is fit for the kingdom of God.

Now after these things the Lord appointed seventy others also, and sent them two and two before his face into every city and place where he himself was about to come. And he said to them, The harvest is great, but the workers few; therefore pray ye the Lord of the harvest that he may send out workers into his harvest. Go; behold I send you forth as lambs in the midst of wolves. Carry neither purse, nor scrip, nor sandals, and salute no one on the way. And into whatsoever house ye enter, say, Peace be to this house. And if a son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again. And in the same house abide, eating and drinking with them as they have; for the workman is worthy of his hire. Remains to him home to him. And into whatsoever city ye go, say, Peace be to this city. And if ye find peace, let your peace rest upon it; but if not, say, Peace be to thee.

The kingdom of God is come nigh to you. But now whosoever city ye may have peace, and they do not receive you, go out into the streets and say, Blessed be thou that thy city is not chosen to be in the list of the cities that shall be destroyed against thee; but know thou that the kingdom of God is come nigh to thee. I say to you that it shall be more tolerable for Sodom in that day than for that city. What to thee, Chorazin! What to thee, Bethsaida! for if the works of power which have taken place in you had taken place in Tyre and Sidon, they had long ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment than for you. And thou, Capernaum, who hadst been raised up in heaven, shalt be brought down even to hell. He that hears you hears me, and he that rejects you rejects me, and he that rejects me rejects him that sent me. And the seventy returned with joy, saying, Lord, even the devils are subject to us through thy name. And he said to them, I beheld Satan as falling out of heaven, and sending forth legions and covering the power of the enemy, and nothing shall be against you. Yet in this rejoice not, that the spirits are subject to you, but rejoice that your names are written

in the heavens. In the same hour Jesus rejoined to spirit<sup>1</sup> and said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes: yea, Father, for thou has it been well-pleasing in thy sight. All things have been delivered to me by my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him. And having turned to the disciples privately he said, Blessed are the eyes which see the things that ye see. For I say to you that many prophets and kings have desired to see the things which ye behold, and did not see them; and to hear the things which ye hear, and did not hear them.

And he said, a certain lawyer stood up to tempt him, and saying, Teacher, having done what shall I inherit life eternal? And he said to him, What is written in the law? how readest thou? But he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy understanding; and thy neighbor as thyself. And he said to him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said to Jesus,

<sup>1</sup> T. B. reads, "that he might say to the disciples, 'I have sent you out as lambs in the midst of wolves.'"

<sup>2</sup> T. B. reads, "that he might say to the disciples, 'I have sent you out as lambs in the midst of wolves.'"

<sup>3</sup> T. B. reads, "that he might say to the disciples, 'I have sent you out as lambs in the midst of wolves.'"

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<sup>11</sup> The lamp of the body is thine<sup>a</sup> eye: when<sup>a</sup> thine eye is simple, thy whole body also is light: but when it is wicked, thy body also is dark. See therefore that the light which is in thee be not darkness. If therefore thy whole body [is] light, not having any part dark, it shall be all light as when the lamp shines thus with its brightness.

<sup>12</sup> But as he spoke, a certain Pharisee sat down to him, and desiring to be placed himself at table. But the Pharisee seeing [it] wondered that he had not first washed before dinner. Thus the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the dish, but your inward parts are full of plunder and wickedness. Fools, has not he who has made the outside made the inside also? But rather give alms of what ye have, and behold, all things are clean to you. But now unto you, Pharisees, for ye say titles of mine and say and every hour, and pass by the judgement and the love of God: thus ye ought to have done, and not have left these deeds. Woe unto you, Pharisees, for ye love the first seat in the synagogues and salutations in the market-places. Woe unto you,<sup>b</sup> for ye are as the sepulchres which appear not, and the men walking over them do not know [it]. And one of the doctors of the law answering says to him, Teacher, in saying these things thou insultest us also. And he said, To you also woe, doctors of the law, for ye lay upon men burdens heavy to bear, and yourselves do not touch the burdens with one of your fingers.

<sup>13</sup> Woe unto you, for ye build the sepulchres<sup>c</sup> of the prophets, but your fathers killed them. Ye bear witness that and consent to the works of your fathers: for they killed them, and ye build [their sepulchres<sup>d</sup>]. <sup>14</sup> For this reason also the wisdom of God has said, I will send to these prophets and scribes, and of these shall they kill and drive out by persecution, that the blood of all the prophets which has been poured out from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the incense: yea, I say to you, it shall be required of this generation. Woe unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering ye have hindered. <sup>15</sup> And as he said these things to them, the scribes and the Pharisees began to press him sorely, and to make him speak of many things; watching him, [and seeking<sup>e</sup>] to catch something out of his mouth, [that they might accuse him].

XII. In those [times] the multitude of the crowd being gathered together, so that they trod one on another, he began to say to the disciples first, Beware<sup>f</sup> of the leaven of the Pharisees, which is hypocrisy; but there is nothing covered up, which shall not be revealed, nor secret, that shall not be known; therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in abundance shall be proclaimed upon the housetops.

<sup>16</sup> But I say to you, my friends, Fear not those who kill the body and after this have no more that they can do. But I will show you whom ye shall fear: Fear him who after he has killed the authority to cast into hell: yea, I say to you, Fear him. Are not five sparrows sold for two denarii<sup>g</sup>? and one of them is not forgotten before God. <sup>17</sup> But unto the hairs of your head are all numbered. Fear not therefore, ye are better than many sparrows. <sup>18</sup> But I say to you, Whosoever shall confess me before men, the Son of man will confess him also before the angels of God: but he that shall have denied me before men shall be denied<sup>h</sup> before the angels of God: and whosoever shall say a word against the Son of man it shall be forgiven him; but to him that speaks contumaciously against the Holy Spirit it shall not be forgiven. But when they being gone before the synagogues and rulers, and the authorities, he sat careful how or what ye shall answer, or what ye shall say, for the Holy Spirit shall teach you in the hour itself what should be said.

<sup>19</sup> And a person said to him out of the crowd, Teacher, speak to my brother to divide the inheritance with me. <sup>20</sup> But he said to him, Man, who has named me [as] a judge or a divider over you? And he said to them, Take heed and keep yourselves from all covetousness, for [it is] not because a man is in abundance [that] his life is in his possessions. And he spoke a parable to them, saying, The land of a certain rich man brought forth abundantly. And he reasoned within himself saying, What shall I do? for

I have not [a place] where I shall lay up my fruits. And he said, Thus will I do: I will take away my possessions and build greater, and there I will lay up all my produce and my good things; and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself, eat, drink, be merry. But God said to him, Fool, this night thy soul shall be required<sup>i</sup> of thee; and whose shall be whose thou hast prepared? Thus is he who lays up treasures for himself, and is not rich toward God.

<sup>21</sup> And he said to his disciples, For this cause I say unto you, Be not careful for<sup>j</sup> life, what ye shall eat, nor for the body, what ye shall put on. The life is more than food, and the body than raiment. Consider the ravens, that they<sup>k</sup> sow not nor reap; which have neither storehouse nor granary; and God feeds them. How much better are ye than the birds? But which of you by being careful can add to his stature<sup>l</sup> one<sup>m</sup> cubit? If therefore ye cannot [do] even what is least, why are ye careful about the rest? Consider the lilies how they grow: they neither sow nor spin; but I say unto you, Not even Solomon in all his glory was clothed as one of these. But if God thus clothes the grass, which to-day is in the field and to-morrow is cast into [the] oven, how much rather you, O ye of little faith? And ye seek not what ye shall eat or what ye shall drink, and be not in anxiety: for all these things do the nations of the world seek after, and your Father knows that ye have need of these things; but seek his<sup>n</sup> kingdom, and [all] these things shall

<sup>a</sup> F. G. reads "the" with D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>b</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>c</sup> T. A. adds "therefore" with A C E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>d</sup> B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>e</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>f</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>g</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>h</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>i</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>j</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

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<sup>m</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>n</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

and houses. A D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>a</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

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<sup>f</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>g</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>h</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>i</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>j</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>k</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>l</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>m</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>n</sup> A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>a</sup> See Matt. 23.

<sup>b</sup> See note to Matt. 23.

<sup>c</sup> See note to Matt. 23.

<sup>d</sup> See note to Matt. 23.

<sup>e</sup> See note to Matt. 23.

<sup>f</sup> See note to Matt. 23.

<sup>g</sup> See note to Matt. 23.

<sup>h</sup> See note to Matt. 23.

<sup>i</sup> See note to Matt. 23.

<sup>j</sup> See note to Matt. 23.

<sup>k</sup> See note to Matt. 23.

<sup>l</sup> See note to Matt. 23.

<sup>m</sup> See note to Matt. 23.

<sup>n</sup> See note to Matt. 23.

See Matt. 23. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

See note to Matt. 23. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

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See note to Matt. 23. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.











number five land use for Forest 3.5  
just out. The data have been to 600  
at the time.

14. And all the tax-gatherers and the  
sinners were coming near to him  
to hear him; and the Pharisees and  
the scribes interpreted, saying, This  
man receives sinners and eats with  
them. And he spoke to them this  
parable, saying, What man of you  
having a lost sheep, and having  
lost one of them, does not leave the  
ninety and nine in the wilderness,  
and go after that which is lost, until  
he find it? and having found it he  
lays it upon his own shoulders, re-  
joicing; and being come to the house,  
calls together the friends and the  
neighbors, saying to them, Be glad  
with me, for I have found my lost  
sheep. I say unto you, that thus shall  
it be joy in heaven for one sinner  
that repenteth, (more) than for ninety  
and nine righteous who have no  
need of repentance. Or what woman  
having ten drachmas, if she lose  
one drachma, does not light a lamp  
and sweep the house and seek dili-  
gently all she had it? and having  
found it she calls together the friends  
and neighbors, saying, Be glad with  
me, for I have found the drachma  
which I had lost. Thus, I say unto  
you, there is joy before the angels of  
God for one repenting sinner. And  
he said, certain men had two sons;  
and the younger of them said to the  
father, Father, give me the share  
of the property that falls to me.  
And he divided to them what he was  
possessed of. And after not many  
days the younger son entering a

14 together went away into a country a long way off, and there disappeared his property, being in Salsburgh. But when he had spent all there arose a violent famine throughout that country, and he began to be in want. And he went and joined himself to one of the citizens of that country, and he sent him into the fields to feed swine. And he began to fill his belly with the husks which the swine were eating; and no one gave to him. And someone happened to say, How many kind servants of my father's have abundance of bread, and I perish here? by famine. I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son: make me as one of thy hired servants. And he rose up and went to his own father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with kisses. And the son said to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son. But the father said to his bondmen, Bring out the best robe and clothe him in it, and put a ring on his hand, and sandals on his feet, and bring the fatted calf and kill it, and let us eat and make merry: for this my son was dead and has come to life, was lost and has been found. And they began to make merry. And his other son was in the field; and as, coming (up), he drew nigh to his house, he heard music and dancing. And he

60. *John's beauty*: It was noted by Aristotle and sometimes by Aristotle's pupils.

[illegible]

ing called out of the service, he  
 20 And he said to him, Thy brother is  
 come, and thy father has killed the  
 father of thy wife, because he has received him  
 and will not give it. And 'his father  
 25 went out and brought him. But he  
 answering said to his father, Behold,  
 to many years I serve thee, and never  
 have I transgressed a commandment  
 of thine: and to me hast thou given  
 30 a wife, which I might make merry  
 with my friends: but when this thy  
 son, who has destroyed thy substance  
 with harlots, is come, thou hast killed  
 35 for him, the father of thy wife. But he  
 said to him, Child, cease now with me,  
 and all that is mine is thine. But it  
 was right to make merry and rejoice,  
 40 because this thy brother was dead  
 and has come to life again, and was  
 lost and has been found.

XVI. And he sent also to [his] disciples. There was a certain rich man who had a steward, and he was accused to him as wasting his goods. And having called him, he said to him: What is this that I hear of thee? give the reckoning of thy stewardship, for thou must be soon dismissed. And the steward said within himself: What shall I do; for my lord is taking the stewardship from me? I am not able to dig; I am ashamed to beg. I know what I will do, that when I shall have been removed from the stewardship I may be received into the houses. And having called to him each one of the farmers of his own land, he said to them: How much owest thou to my lord? And he said, a hundred bushels of oil. And he said to him: Take thy writing and sit down quickly, and write fifty. Then he said

another. And thou, how much dost thou owe? And he said, A hundred score of wheat. And he says to him, Take thy writing, and write thy debt. And the lord praised the unrighteous steward because he had done prudently. For the sons of this world are, for their own reprobation, more prudent than the sons of light. And I say to you, Make to yourselves friends with the mammon of unrighteousness, that when it fails ye may be received into the eternal habitation. He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who shall entrust to you the true? and if ye have not been faithful in that which is another's, who shall give to you your own? No servant can serve two masters, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things, and mocked him. And he said to them, Ye are they who justify yourselves before men, but God knows your hearts; for what amounteth it highly thought of is an abomination before God. This law and the prophets [were], until John: from that time the glad tidings of the kingdom of God are announced, and every one turns his way into it. But it is easier that the heaven and the earth should pass away than that one tithe of the law should fail. Every one who puts away his wife and marries another commits adultery; and every one that marries one put away from a husband commits adultery.

[illegible]

\* *to have a good day* (U.S. & A.M. idiom) *I had a good day* (U.S. & A.M. idiom) *It was a good day for the team* (U.S. & A.M. idiom) *to have a bad day* (U.S. & A.M. idiom) *I had a bad day* (U.S. & A.M. idiom) *It was a bad day for the team* (U.S. & A.M. idiom) *to have a good night* (U.S. & A.M. idiom) *I had a good night* (U.S. & A.M. idiom) *It was a good night for the team* (U.S. & A.M. idiom) *to have a bad night* (U.S. & A.M. idiom) *I had a bad night* (U.S. & A.M. idiom) *It was a bad night for the team* (U.S. & A.M. idiom)



10 Now there was a rich man and he was clothed in purple and fine linen, making good things of his abundance every day. And there was a poor man, by name Lazarus, (who) was laid at his gateway full of sores, and desiring to be filled with the crumbs which fell from the table of the rich man; but the dogs also came and licked his sores. And it came to pass that the poor man died, and that he was carried away by the angels into the bosom of Abraham. And the rich man also died and was buried. And in hades lifting up his eyes, being in torment, he sees Abraham afar off, and Lazarus in his bosom. And he crying out said, Father Abraham, have compassion on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am suffering in this flame. But Abraham said, Child, remember that thou hast fully received thy good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted here, and thou art in suffering. And besides all this, between us and you a great chasm is fixed, so that those who desire to pass hence to you cannot, nor do they who desire to cross) from hence pass over unto us. And he said, I beseech thee, father, that thou wouldst send him to the house of my father; for I have five brethren, so that he may exhort them to be like me, that they also may not come to this place of

torment. But Abraham says to him, They have Moses and the prophets: let them hear these. But he said, Nay, father Abraham, but if one from the dead should go to them, they will repent. And he said to him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from among the dead.

XVII. And he said to his disciples, It cannot be but that offences will come, but woe to him by whom they come! It would be [more] profitable for him if a millstone were hanged about his neck and he cast into the sea, than that he should be a convert to one of these little ones. Take heed to yourselves: if thy brother should sin, rebuke him; and if he should repent, forgive him. And if he should sin against thee seven times in the day, and seven times should return to thee, saying, I repent, thou shalt forgive him.

And the apostles said to the Lord, Give more faith to us. But the Lord said, If ye have faith as a grain of mustard seed, ye shall say to this sycomore tree, Be thou rooted up, and be thou planted in the sea, and it would have obeyed you. But which of you [is there] who, having a bondman ploughing or shepherding, when he comes in out of the field, will say, Come and lie down immediately? or will he say to him, Prepare what I shall eat, and go and feed thyself and serve me? No, I say, will

and drink; and after that thou shalt sit and drink? Is he despised to the bondman because he has done what was ordered? I judge not. Thus ye also, when ye shall have done all things that have been ordered you, say, We are unprofitable bondmen; we have done what it was our duty to do.

And it came to pass as he was going up to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village he leprose with two men, who stood afar off. And they lifted up their voices saying, Jesus, Master, have compassion on us. And seeing them he said to them, Go, show yourselves to the priests. And it came to pass as they were going they were cleansed. And one of them, feeling that he was cured, turned back, glorifying God with a loud voice, and fell on his face at his feet giving him thanks: and he was a Samaritan.

And Jesus answering said, Were not the ten cleansed? but the nine, where [are they]? There have not been found to return and give glory to God, save this stranger. And he said to him, Rise up and go thy way: thy faith has made thee well.

And having been asked by the Pharisees, When is the kingdom of God coming? he answered them and said, The kingdom of God does not come with observation; nor shall they say, Lo here, or, Lo there; for behold the kingdom of God is in you. And he said to the disciples, Before any country, when ye shall desire to sue one of the Jews of

the Son of man, and shall not see [it]. And they will say to you, Lo here, or Lo there; go not, nor follow [them].

For as the lightning shines which lightens from east and under heaven to the other end [under heaven], thus shall the Son of man be in his day.

For first he must suffer many things and be rejected of this generation.

And as it took place in the days of Noe, thus also shall it be in the days of the Son of man; they ate, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed all [of them]; and in like manner as took place in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded; but on the day that Lot went out from Sodom, it rained fire and sulphur from heaven, and destroyed all [of them]; after this manner shall it be in the day that the Son of man is revealed. In that day, he who shall be on the house-top, and his staff in the hand, let him not go down to take it away; and he that is in the field, let him likewise not return back. Remember the wife of Lot.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose it shall preserve it. Lay to you, in that night these shall be two [men] upon one bed; one shall be seized and the other shall be let go. Two [women] shall be grinding together; the one shall be seized and the other shall be let go. [Two] men shall be in the field; the one shall be seized and the other let go. And answering they say to him, Where, Lord? And he said

to them, Wherever the body of the Son of man is, there will he be to baptize with the Holy Spirit.

And he said to them, Whosoever has these things, let him hear and do them. For whosoever has these things, let him hear and do them. For whosoever has these things, let him hear and do them. For whosoever has these things, let him hear and do them.

And he said to them, Whosoever has these things, let him hear and do them. For whosoever has these things, let him hear and do them. For whosoever has these things, let him hear and do them.

And he said to them, Whosoever has these things, let him hear and do them. For whosoever has these things, let him hear and do them. For whosoever has these things, let him hear and do them.

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And he said to them, Whosoever has these things, let him hear and do them. For whosoever has these things, let him hear and do them. For whosoever has these things, let him hear and do them.

10 <sup>1</sup> *There is a certain*

11 <sup>2</sup> *Many read, "And a good man, by name Lazarus was, with many others in the city." A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

12 <sup>3</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

13 <sup>4</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

14 <sup>5</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

15 <sup>6</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

16 <sup>7</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

17 <sup>8</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

18 <sup>9</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

19 <sup>10</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

20 <sup>11</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

21 <sup>12</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

22 <sup>13</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

23 <sup>14</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

24 <sup>15</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

25 <sup>16</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

26 <sup>17</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*

27 <sup>18</sup> *Many have read, "Lazarus" as in L. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.*



to them, Where the body is, there<sup>1</sup> the eagles will be gathered together.  
 4 (XVIII.) And he spoke also a parable to them to the purport that they<sup>2</sup> should always pray and not<sup>3</sup> faint saying, There was a<sup>4</sup> judge in a city, not fearing God and not re-  
 5 specting man; and there was a<sup>5</sup> widow in that city, and she came to him, saying, Avenge me of mine adver-  
 6 sary. And he would not for a time; but afterwards he said within himself, If even I fear not God and respect  
 7 not man, at any rate because this widow annoys me I will avenge her, that she may not by perpetual com-  
 8 plaints completely harass me. And the Lord said, Hear what the unjust  
 9 judge says. And shall not<sup>10</sup> God at all avenge his elect, who cry to him day and night and he hears<sup>11</sup> long at it  
 12 them? I say unto you that he will avenge them speedily. But when the Son of man comes, shall he indeed find faith on the earth?  
 13 And he spoke also to some, who trusted in themselves that they were righteous and made nothing of all  
 14 the rest of men, this parable: Two men went up into the temple to pray: the one a Pharisee, and the other a tax-gatherer. The Pharisee, standing, prayed thus to himself: O God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-gather-  
 15 er; I fast twice to the week, I tithes<sup>16</sup> everything I give. And the tax-gatherer, standing afar off, would not lift up even his eyes to heaven, but smote upon his breast, saying, O God, have compassion on me, the sinner.

[illegible]

14 I say unto you, This man went down to his house justified rather than thou [others]. For every one who exalts himself shall be humbled, and he that humbles himself shall be exalted.

15 And they brought to him also infants that he might touch them, but the disciples when they saw [it] rebuked them. But Jesus calling them to [him] said, Suffer little children to come to me, and do not forbid them, for of such is the kingdom of God.

16 Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

17 And a certain ruler asked him saying, Good teacher, having done what, shall I inherit eternal life? But Jesus said to him, Why callest thou me good? There is none good but one, God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these things have I kept from my youth.

18 And when Jesus had heard this, he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens,\* and come, follow me. But when he heard this he became very sorrowful, for he was very rich. But when Jesus saw that he became very sorrowful, he said, How difficult shall these who have riches enter into the kingdom of God! For it is easier for a camel to enter\* through a needle's eye than for a rich man to enter into the kingdom of God.

19 And those who heard it said

[illegible]

17 And who can be saved? But he  
 said, The things that are impossible  
 18 with men are possible with God. And  
 Peter said, Behold, we have left all  
 19 things, and have followed thee. And  
 he said to them, Verily I say to you,  
 There is no one who has left houses,  
 or parents, or brethren, or wife, or  
 children, for the kingdom of God's  
 sake, who shall not receive manifold  
 20 more at this time, and in the coming  
 age life eternal.  
 21 And he took the twelve to him,  
 and said to them, Behold, we go up  
 to Jerusalem, and all things that are  
 written of the Son of man by the pro-  
 22 phets shall be accomplished; but he  
 shall be delivered up to the nations,  
 and shall be mocked, and insulted,  
 23 and spit upon. And when they have  
 scourged him, they will kill him;  
 and on the third day he will rise  
 24 again. And they understood nothing  
 of these things. And this word was  
 hidden from them, and they did not  
 know what was said.  
 25 And it came to pass when he came  
 into the neighborhood of Jericho,  
 26 certain blind men sat by the way-  
 side, begging. And when he heard the  
 crowd passing, he inquired what  
 27 that might be. And they told him that  
 Jesus the Nazarene was passing by.  
 28 And he called out saying, Jesus, Son  
 of David, have mercy on me. And  
 29 those who were going before re-  
 buked him that he might be silent;  
 but he cried out so much the more,  
 Son of David, have mercy on me.  
 30 And Jesus stood still, and comman-  
 ded him to be led to him. And when  
 he drew nigh he asked him, say-  
 31 ing, What wilt thou that I shall do  
 to thee? And he said, Lord, that  
 32 I may see. And Jesus said to him, See  
 thou dost see, and he followed him,

[illegible]

18 directly he saw and followed him, glor-  
 19 rifying him. And all the people which  
 20 they saw, <sup>21</sup> *to* <sup>22</sup> *and* <sup>23</sup> *as* <sup>24</sup> *he* <sup>25</sup> *came* <sup>26</sup> *to* <sup>27</sup> *God*.  
 XIX. And he entered and passed  
 1 through Jericho. And behold, <sup>2</sup> *there*  
 3 *was* <sup>4</sup> *a* <sup>5</sup> *man* <sup>6</sup> *by* <sup>7</sup> *name* <sup>8</sup> *called* <sup>9</sup> *Zacchaeus*,  
 10 *and* <sup>11</sup> *he* <sup>12</sup> *was* <sup>13</sup> *chief* <sup>14</sup> *tax* <sup>15</sup> *collector*,  
 16 *and* <sup>17</sup> *he* <sup>18</sup> *was* <sup>19</sup> *rich*. <sup>20</sup> *And* <sup>21</sup> *he* <sup>22</sup> *wanted* <sup>23</sup> *to* <sup>24</sup> *see*  
 25 *Jesus* <sup>26</sup> *who* <sup>27</sup> *he* <sup>28</sup> *was* <sup>29</sup> *?* <sup>30</sup> *and* <sup>31</sup> *he* <sup>32</sup> *could*  
 33 *not* <sup>34</sup> *for* <sup>35</sup> *the* <sup>36</sup> *crowd*, <sup>37</sup> *because* <sup>38</sup> *he* <sup>39</sup> *was* <sup>40</sup> *little*  
 41 *in* <sup>42</sup>  *stature*. <sup>43</sup> *And* <sup>44</sup> *running* <sup>45</sup> *on* <sup>46</sup> *before*  
 47 *he* <sup>48</sup> *got* <sup>49</sup> *up* <sup>50</sup> *into* <sup>51</sup> *a* <sup>52</sup> *symon* <sup>53</sup> *and* <sup>54</sup> *said*  
 55 *to* <sup>56</sup> *him*, <sup>57</sup> *for* <sup>58</sup> *he* <sup>59</sup> *was* <sup>60</sup> *going* <sup>61</sup> *to*  
 62 *pass* <sup>63</sup> *that* <sup>64</sup> *way*. <sup>65</sup> *And* <sup>66</sup> *when* <sup>67</sup> *he*  
 68 *came* <sup>69</sup> *up* <sup>70</sup> *to* <sup>71</sup> *the* <sup>72</sup> *place*, <sup>73</sup> *Jesus* <sup>74</sup> *looked*  
 75 *up* <sup>76</sup> *and* <sup>77</sup> *saw* <sup>78</sup> *him*, <sup>79</sup> *and* <sup>80</sup> *he* <sup>81</sup> *called* <sup>82</sup> *to*  
 83 *him*, <sup>84</sup> *Zacchaeus*, <sup>85</sup> *come* <sup>86</sup> *down*, <sup>87</sup> *and*  
 88 *come* <sup>89</sup> *down*, <sup>90</sup> *for* <sup>91</sup> *to-day* <sup>92</sup> *I* <sup>93</sup> *must* <sup>94</sup> *reside* <sup>95</sup> *in*  
 96 *thy* <sup>97</sup> *house*. <sup>98</sup> *And* <sup>99</sup> *he* <sup>100</sup> *made* <sup>101</sup> *haste* <sup>102</sup> *and*  
 103 *came* <sup>104</sup> *down*, <sup>105</sup> *and* <sup>106</sup> *received* <sup>107</sup> *him* <sup>108</sup> *with*  
 109 *joy*. <sup>110</sup> *And* <sup>111</sup> *all* <sup>112</sup> *inquired* <sup>113</sup> *when* <sup>114</sup> *they*  
 115 *saw* <sup>116</sup> *it*, <sup>117</sup> *saying*, <sup>118</sup> *He* <sup>119</sup> *has* <sup>120</sup> *turned*  
 121 *to* <sup>122</sup> *be* <sup>123</sup> *good*. <sup>124</sup> *And* <sup>125</sup> *he* <sup>126</sup> *stood* <sup>127</sup> *and*  
 128 *said* <sup>129</sup> *to* <sup>130</sup> *the* <sup>131</sup> *Lord*, <sup>132</sup> *behold*, <sup>133</sup> *Lord*,  
 134 *half* <sup>135</sup> *of* <sup>136</sup> *my* <sup>137</sup> *goods* <sup>138</sup> *I* <sup>139</sup> *have*  
 140 *given* <sup>141</sup> *to* <sup>142</sup> *the* <sup>143</sup> *poor*, <sup>144</sup> *and* <sup>145</sup> *if* <sup>146</sup> *I* <sup>147</sup> *have*  
 148 *taken* <sup>149</sup> *anything* <sup>150</sup> *from* <sup>151</sup> *any* <sup>152</sup> *man* <sup>153</sup> *by*  
 154 *false* <sup>155</sup> *accusation*, <sup>156</sup> *I* <sup>157</sup> *restitute* <sup>158</sup> *him* <sup>159</sup> *fourfold*.  
 160 *And* <sup>161</sup> *Jesus* <sup>162</sup> *said* <sup>163</sup> *to* <sup>164</sup> *him*, <sup>165</sup> *To-day*  
 166 *salvation* <sup>167</sup> *is* <sup>168</sup> *come* <sup>169</sup> *to* <sup>170</sup> *this* <sup>171</sup> *house*,  
 172 *because* <sup>173</sup> *as* <sup>174</sup> *he* <sup>175</sup> *also* <sup>176</sup> *is* <sup>177</sup> *a* <sup>178</sup> *son* <sup>179</sup> *of*  
 180 *Abraham*; <sup>181</sup> *for* <sup>182</sup> *the* <sup>183</sup> *son* <sup>184</sup> *of* <sup>185</sup> *man*  
 186 *has* <sup>187</sup> *come* <sup>188</sup> *to* <sup>189</sup> *seek* <sup>190</sup> *and* <sup>191</sup> *to*  
 192 *save* <sup>193</sup> *that* <sup>194</sup> *which* <sup>195</sup> *is* <sup>196</sup> *lost*.  
 197 *But* <sup>198</sup> *as* <sup>199</sup> *they* <sup>200</sup> *were* <sup>201</sup> *listening* <sup>202</sup> *to*  
 203 *these* <sup>204</sup> *things*, <sup>205</sup> *he* <sup>206</sup> *added* <sup>207</sup> *and* <sup>208</sup> *spoke*  
 209 *a* <sup>210</sup> *parable*, <sup>211</sup> *because* <sup>212</sup> *he* <sup>213</sup> *was* <sup>214</sup> *near*  
 215 *to* <sup>216</sup> *Jerusalem*, <sup>217</sup> *and* <sup>218</sup> *they* <sup>219</sup> *thought*  
 220 *that* <sup>221</sup> *the* <sup>222</sup> *kingdom* <sup>223</sup> *of* <sup>224</sup> *God* <sup>225</sup> *was* <sup>226</sup> *about*  
 227 *to* <sup>228</sup> *be* <sup>229</sup> *immediately* <sup>230</sup> *manifested*.  
 231 *He* <sup>232</sup> *said* <sup>233</sup> *therefore*, <sup>234</sup> *certain* <sup>235</sup> *high-born*  
 236 *men* <sup>237</sup> *went* <sup>238</sup> *to* <sup>239</sup> *a* <sup>240</sup> *distant* <sup>241</sup> *country*  
 242 *to* <sup>243</sup> *receive* <sup>244</sup> *for* <sup>245</sup> *themselves* <sup>246</sup> *a*  
 247 *kingdom* <sup>248</sup> *and* <sup>249</sup> *return*. <sup>250</sup> *And* <sup>251</sup> *when*  
 252 *they* <sup>253</sup> *called* <sup>254</sup>

\* Intensive: who for it.  
 \* T. K. adds B. with A & B sent others, as A  
 E. L. Q. is a. can. with the sense in the sense.  
 \* Or, for the second of the.  
 \* The same sense as A. L. Q. with the sense in the sense.  
 E. L. Q. is a. can. with the sense in the sense.  
 \* The same sense as A. L. Q. with the sense in the sense.  
 \* The same sense as A. L. Q. with the sense in the sense.







they knew that he had spoken this parable of his time.

And having said these things, they went and withdrew themselves, pretending to be just men, that they might take hold of him in his temptation, so that they might deliver him up to the power and sentence of the governor. And they asked him saying, Teacher, we know that thou sayest and tellest rightly, and acceptest no man's person, but instructest with truth the way of God: Is it lawful for us to give tribute to Caesar, or not? But pursuing their doubt he said to them, Why do ye tempt me? Show me a denarius. Whose image and superscription hath it? And answering they said, Caesar's. And he said to them, Pay therefore what is Caesar's to Caesar, and what is God's to God. And they were not able to take hold of him in his expressions before the people, and, wondering at his answer, they were silent.

And some of the Sadducees, who deny that there is any resurrection, coming up (in their) demand of him saying, Teacher, Moses wrote to us, If any one's brother, who has a wife, die, and he have no children, his brother shall take the wife and raise up seed to his brother. There were then seven brothers; and the first, having taken a wife, died childless; and the second (took the woman, and he died childless); and the third took her; and in like manner also the seven: till no children and died; and last of all the woman also died. In the resurrection therefore of which of them doth she become wife, for she seven had her as wife? And Jesus

said to them, The error of this world's error and anxiety in marriage, but they who are counted worthy to have part in that world, and the resurrection from among (the) dead, neither marry nor are given in marriage; for neither can they die any more, but they are equal to angels, and are sons of God, being sons of the resurrection. But that the dead rise, even Moses showed in the section of the book, when he called the Lord the God of Abraham and the God of Isaac and the God of Jacob; but he is not God of (the) dead but of (the) living; for all live for him. And some of the scribes answering said, Teacher, thou hast well spoken. For they did not dare any more to ask him anything.

And he said to them, How do they say that the Christ is David's son, and David himself says in the book of Psalms, The Lord said to my Lord, Sit at my right hand, until I put thine enemies (as) footstool of thy feet? David therefore calls him Lord, and how is he his son?

And, as all the people were listening, he said to his disciples, Beware of the scribes, who like to walk about in long robes, and who love salutations in the market-places, and first seats in the synagogues, and first places at supper; who devour the houses of widows, and so present make long prayers. These shall receive a severer judgment.

XXI. And he looked up and saw the rich casting their gifts into the treasury; but he saw also a certain poor widow casting therein two mites. And he said, Verily I say unto you, that this poor widow has cast in more

\* than all; for all these out of their abundance have cast in the gifts (of gold); but the out of her need has cast in all she living which she had.

And as some spoke of the temple, that it was adorned with goodly stones and consecrated offerings, he said, (As to) those things which ye are beholding, days are coming in which there shall not be left stone upon stone which shall not be thrown down. And they asked him saying, Teacher, when shall these things be; and what is the sign when these things are going to take place? And he said, See that ye have not led astray, for many shall come in my name, saying, I am (he), and the time is drawn nigh: as ye not (therefore) after them. And when ye shall hear of wars and rumours, be not terrified, for these things must first take place; but the end is not immediately. Then he said to them, Nation shall rise up against nation, and kingdom against kingdom; there shall be both great earthquakes, and famines, and pestilences; and there shall be fearful sights and great signs from heaven. But before all these things they shall lay their hands upon you and persecute you, delivering (you) up to synagogues and prisons, bringing (you) before kings and governors on account of my name; but it shall turn out to you for a testimony. Suffer therefore in your hearts not to be troubled beforehand (yet), for I will give you a mouth and wisdom which all your opposers

shall not be able to reply to or resist.

But ye will be delivered up even by parents and brethren and relations and friends, and they shall put to death (some) from among you, and ye will be hated of all for my name's sake. And a hair of your head shall not be lost. In so wise words, If your persecutions gain your souls? But when ye are Jerusalem encompassed with armies, then know that its desolation is drawn nigh. Then let those who are in Judaea flee to the mountains, and those who are in the midst of it depart out, and those who are in the country not enter into it; for these are days of vengeance, that all the things that are written may be accomplished. But woe to them that are with child and to them who give suck in those days, for there shall be great distress upon the land and wrath upon this people. And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of (the) nations until (the) times of (the) nations be fulfilled. And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity (at) the roar of the sea and swelling waves, and men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to

\* 19 B. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 19 B. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 19 B. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 19 B. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 19 B. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 19 B. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 19 B. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 19 B. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



pass, look up and lift up your heads, because your redemption draweth nigh. And he spake a parable to them: Behold the fig tree and all the trees; when they already sprout, ye know of your own selves (an) looking (at them), that already the summer is near. So also ye, when ye see these things take place, know that the Kingdom of God is near. Verily I say unto you, that this generation shall in no wise pass away until all come to pass. The heaven and the earth shall pass away, but my words shall in no wise pass away. But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon you suddenly, as a snare; for as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch therefore, praying at every season, that ye may in accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man.

XXI. And by day he was teaching in the temple, and by night, going out, he remained abroad on the mountains called (the mount) of Olives; and all the people came early in the morning to him in the temple to hear him.

XXII. Now the feast of unleavened bread, which [is] called the passover, drew nigh, and the chief priests and the scribes sought how they might kill him; for they feared the people.

And Siden entered into Judas, who was surnamed Iscariote, being of the number of the twelve. And he went away and spoke with the chief priests and explained to them how he should deliver him up to them. And they were rejoiced, and agreed to give him money. And he came to an

agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.

And the day of unleavened bread came, in which the passover was to be killed. And he sent Peter and John, saying, Go and prepare the passover for us, that we may eat [it]. But they said to him, Where wilt thou that we prepare [it]? And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where he goes in; and ye shall say to the master of the house, The teacher says to thee, Where is the guest-chamber where I may eat the passover with my disciples? And he will show you a large upper room furnished: there make ready. And having gone they found it as he had said to them; and they prepared the passover.

And when the hour was come, he placed himself at table, and the twelve<sup>b</sup> sponged with him. And he said to them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, that I will not eat any more at all of it until it be fulfilled in the kingdom of God. And having received a cup, when he had given thanks he said, Take this and divide it among yourselves. For I say unto you, that I will not drink at all of the fruit of the vine until the kingdom of God come. And having taken a loaf, when he had given thanks, he broke [it], and gave [it] to them, saying, This is my body which is given for you: this do in remembrance of me. In like manner also the cup, after having cupped, saying, This cup [is] the new covenant in

my blood, which is poured out for you. Moreover, behold, the hand of him that traitors me up [is] with me on the table; and the Son of man indeed goes as it is determined, but woe unto that man by whom he is delivered up. And they began to question together among themselves who then it could be of them who was about to do this. And there was also a strife among them which of them should be held to be [the] greater. And he said to them, The kings of the nations rule over them and they that exercise authority over them are called benefactors. But ye [shall] not [be] thus; but let the greater among you be as the younger, and the leader as he that serves. For which [is] greater, he that is at table or he that serves? [Is] not he that is at table? But I am in the midst of you as the one that serves. But ye are they who have persevered with me in my temptations. And I appoint unto you, as my Father has appointed unto me, a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And the Lord said,<sup>c</sup> Simon, Simon, behold, Satan has demanded to have you, as all [you] as wheat; but I have besought for thee that thy faith fail not; and thou, when thou hast been restored, confirm thy brethren. And he said to him, Lord, with these I am ready to go both to prison and to death. And he said, I tell thee, Peter, [the] cock shall not crow to-day before that thou shalt thrice deny that thou knowest me.

And he said to them, When I send you without purse and scrip and sun-

dale, did ye lack anything? And they said, Nothing. He said therefore to them, But now in that hour a purse, let him take [it], as like manner also a scrip, and he that has a sword let him sell his garment and buy a sword; for I say unto you, that this that is written must yet<sup>d</sup> be accomplished in me. And he was reckoned with [the] lawless; but also the things concerning me have an end. And they said, Lord, behold here are two swords. And he said to them, It is enough.

And going forth he went according to his custom to the mount of Olives, and the disciples also followed him. And when he was at the place he said to them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's throw, and having bled down he prayed, saying, Father, if thou wilt, remove that cup from me;—but not my will, but thine be done. And an angel appeared to him from heaven strengthening him. And being in conflict he prayed more intently. And his sweat became as great drops of blood, falling down upon the earth. And rising up from his prayer, coming to the disciples, he found them sleeping from grief. And he said to them, Why sleep ye? rise up and pray that ye enter not into temptation.

As he was yet speaking, behold, a crowd, and he that was called Judas, one of the twelve, went on before them, and drew near to Jesus to kiss him. And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss?

And they who were around him,

<sup>a</sup> Many read "but much" with B D Vesp. A. C. E. L. B. & C. See Nyr. Marg. Watch therefore, Mt. E.

<sup>b</sup> Many read "twelve" with B D Vesp. A. C. E. L. B. & C. See Nyr. Marg. Watch therefore, Mt. E.

<sup>c</sup> Many read "twelve" with B D Vesp. A. C. E. L. B. & C. See Nyr. Marg. Watch therefore, Mt. E.

<sup>d</sup> Many read "twelve" with B D Vesp. A. C. E. L. B. & C. See Nyr. Marg. Watch therefore, Mt. E.

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seeing what was going to follow, said [to him?]. Lord, shall we smite with [the] sword? And a certain one from among them smote the headman of the high priests and took off his right ear. And Jesus answering said, Suffer thus far: and having touched his ear, he healed him. And Jesus said to the chief priests and captains of the temple and elders, who were come against him, Have ye come out as against a robber with swords and staves? When I was day by day with you in the temple ye did not stretch out your hands against me; but this is your hour and the power of darkness.

And having laid hold on him, they led him [away], and they led [him] into the house of the high priest. And Peter followed afar off. And they having lit a fire in the midst of the court and sat down together, Peter sat among them. And a certain maid, having seen him sitting by the light, and having fixed her eyes upon him, said, And this [man] was with him. But he denied [him?], saying, Woman, I do not know him. And after a short time another seeing him said, And thou art of them. But Peter said, Man, I am not. And after the house of which one being another stoutly maintained it, saying, In truth this [man] also was with him. For also he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, [the?] cock crew. And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him,

Before [the] cock crew<sup>1</sup> thou shalt deny me thrice. And Peter<sup>2</sup> going forth without wept bitterly.

And the men who held him<sup>3</sup> mocked him, beating [him?]; and covering him up, asked him saying, Prophesy, who is it that struck thee? And they said many other injurious things to him.

And when it was day, the elders of the people, both [the] chief priests and scribes, were gathered together, and led him into their<sup>4</sup> court, saying, If thou art the Christ, tell us. And he said to them, If I tell you, ye will not at all believe; and if I should<sup>5</sup> ask [you], ye would not answer me at all, nor let me go<sup>6</sup>. But<sup>7</sup> hereafter shall the Son of man be sitting on the right hand of the power of God. And they all said, Thou then art the Son of God? And he said to them, Ye say that I am. And they said, What need have we any more of witness, for we have heard ourselves<sup>8</sup> out of his mouth? [XXIII.] And the whole multitude of them, rising up, led him to Pilate.

And they began to accuse him, saying, We have found this [man] perverting our<sup>9</sup> nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king. And Pilate demanded of him saying, Art thou the king of the Jews? And he answering him said, Thou sayest. And Pilate said to the chief priests and the crowds, I find no guilt in this man. But they answered, saying, He stirs up the people, teaching through- out all Judaea, beginning from Galilee even on to here. But Pilate, having

heard Galilee [named], demanded if the man were a Galilean; and having learned that he was of Herod's jurisdiction, sent<sup>10</sup> him to Herod, who himself also was at Jerusalem in those days. And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things<sup>11</sup> concerning him, and he hoped to see some sign done by him; and he questioned him in many words, but he answered him nothing. And the chief priests and the scribes stood and accused him violently. And Herod with his troops having set him at night and mocked him, having put a splendid robe upon him, sent him bound to Pilate. And Pilate and Herod became friends with one another the same day, for they had been at enmity before between themselves.

And Pilate, having called together the chief priests and the elders and the people, said to them, Ye have brought to me this man as claiming away the people [Jerusalem], and behold, I, having examined him before you, have found nothing criminal in this man as to the things of which ye accuse him; nor Herod either, for I remitted you to him, and behold, nothing worthy of death is done by him<sup>12</sup>. Having chastised him therefore, I will release him. (Now he was obliged to release one for them<sup>13</sup> at [the] feast<sup>14</sup>.) But they cried out in a mass saying, Away with this [man] and release Barabbas to us; who was one who, for a certain tumult which had taken place in the city and [for] trouble, had been cast

into prison. Pilate therefore<sup>15</sup> desired to release Jesus again address- ed [them]. But they cried out more loudly saying Crucify, crucify him. And he said the third time to them, What evil thing has this [man] done? I have found no cause of death in him; I will chastise him therefore and release him. But they were urgent with loud voices, begging that he might be crucified. And their voices (and those of the chief priests<sup>16</sup>) prevailed.

And Pilate adjudged that what they begged should take place. And he released<sup>17</sup> him who, for tumult and murder, had been cast into<sup>18</sup> prison, whom they begged for, and Jesus he delivered up to their will.

And as they led him away, they laid hold on a certain Simon, a Cyrenian, coming from the field, and put the cross upon him to bear it behind Jesus. And a great multitude of the people and of women who<sup>19</sup> wept and lamented him, followed him. And Jesus turning round to them said<sup>20</sup>, Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your children; for behold, days are coming in which they will say, Blessed [are] the barren, and wombs that have not borne, and breasts that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us; for if these things are done<sup>21</sup> in the green tree, what shall take place in the dry? Now two others also, malefactors, were led with him to be put to death. And when they came<sup>22</sup> to the place which is called Skull, there they

<sup>1</sup> Many read 'to him' with W B E F G H I K L M N O P Q R S T U V X Y Z.   
<sup>2</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>3</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>4</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>5</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>6</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>7</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>8</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>9</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>10</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>11</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>12</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>13</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>14</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>15</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>16</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>17</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>18</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>19</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>20</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>21</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>22</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.

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<sup>12</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>13</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>14</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
<sup>15</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
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<sup>14</sup> W B L E T F G H I K L M N O P Q R S T U V X Y Z.   
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crucified him, and the malefactor  
was on the right hand, the other on  
the left. And Jesus said, Father, for-  
give them, for they know not what  
they do. And parting out his gar-  
ments, they cast lots. And the peo-  
ple stood beholding, and the rulers  
also (with them) jeered, saying, He  
has saved others; let him save him-  
self if this is the Christ, the chosen  
one of God. And the soldiers also  
made game of him, coming up, offer-  
ing him vinegar, and saying, Is this  
be the king of the Jews, were thyself?  
And there was also an inscription  
(written) over him in Greek, and  
Hebrew, and Hebrew letters: This is  
the king of the Jews.  
Now one of the malefactors who  
had been hanged spoke suddenly  
to him, saying, Art not thou the  
Christ? and he answered him, say-  
ing, I trust thou hast few God, thou  
that art under the same judgment?  
And he rebuked him, for he spoke  
the just recompense of what he had  
said: but this (man) had done ver-  
gily things. And he said to Jesus,  
Remember me (Lord!) when thou  
comest in thy kingdom. And Jesus  
said to him, Verily I say to thee,  
To-day shalt thou be with me in  
paradise.  
And it was about (the) sixth hour,  
and there came darkness over the  
whole land, until (the) ninth hour.  
And the sun was darkened, and the  
veil of the temple rent in the midst.

And Jesus, having cried with a loud  
voice, said, Father, into thy hands I  
commit my spirit. And having said  
this, he expired. Now the centurion,  
seeing what had passed, glorified God,  
saying, In very deed this (man) was  
just. And all the crowds who had  
gathered together to that sight, having  
seen the things that had passed, re-  
turned, beating their breasts. And  
all those who knew him stood afar  
off, the women also who had follow-  
ed him from Galilee, beholding these  
things.  
And behold, a man named Joseph,  
who was a counsellor, a good man,  
and a just (man) (man) had not as-  
sumed to their counsel and death, of  
familiarity a city of the Jews, who  
also wished (himself) also for the  
kingdom of God—he having come in  
there, having the body of Jesus;  
and having come in there, wrapped  
it in fine linen and placed him in a  
tomb hewn in the rock, where no  
man had ever been laid. And it was  
preparation day, and (the) sabbath  
nigh (the) day of rest. And women,  
who had come along with him out  
of Galilee, having followed, saw the  
sepulchre, and how his body was  
placed. And having returned they  
prepared spices and ointments, and  
remained apart on the  
sabbath, according to the command-  
ment. (XXIV.) But on the morning  
of the sabbath, they early indeed in  
the morning they came to the tomb,  
entering the unclean space which

they had prepared. And they found  
the stone rolled away from the sepul-  
chre. And when they had entered  
they found not the body of the Lord.  
Jesus. And it came to pass so they  
were in perplexity about it, that  
behold, two men suddenly stood  
by them in shining garments. And so  
they were filled with fear and bowed  
their faces to the ground, they said  
to them, Why seek ye the living one  
among the dead? He is not here,  
but is risen: remember how he spake  
to you, being yet in Galilee, saying,  
The Son of man must be delivered  
up into the hands of sinners, and be  
crucified, and on the third day, and  
they remembered his words; and re-  
turning from the sepulchre, related  
all these things to the eleven and  
to all the rest. Now it was Mary of  
Magdala, and Johanna, and Mary the  
sister of James, and the others  
with them, who told these things to  
the apostles. And their words ap-  
peared to them as idle tales,  
and they disbelieved them. But  
Peter, rising up, came to the apostles,  
and standing down he saw the linen  
clothes lying there alone, and went  
away home, wondering at what had  
happened.  
And behold, two of them were  
going on the same day to a village  
distant thirty stadia from Jerusalem.  
And he said to them, and they conversed  
with one another about all these  
things which had taken place. And  
it came to pass as they conversed  
and reasoned, that Jesus himself  
threw sight went with them; but  
their eyes were holding so as not to  
know him. And he said to them,  
What discourses are these which pass

between you as ye walk, and are  
disconnected? And one of them, named  
Clement, answering said to him, Thou  
rejoicest about us Jerusalem, and  
dost not know what has taken place  
in it in these days? And he said to  
them, What things? And they said  
to him, The things concerning Jesus  
the Nazarene, who was a prophet  
mighty in deed and word before God  
and all the people; and how the chief  
priests and our rulers delivered him  
up to (the) judgment of death and  
crucified him. But we had hoped  
that he was (the one) who is about  
to redeem Israel. And then, wonder-  
ing at these things, it is now, to-day, the  
third day since these things took  
place. And behold, certain women  
from amongst us, who were sent to buy  
spices, have been very early at the sepulchre,  
and, not having found the body,  
came, saying that they also had seen  
a vision of angels, who say that he  
is living. And some of them with  
us went to the sepulchre, and found  
it so, as the women also had said.  
But now they are vain. And he said to  
them, O senseless and slow of heart  
to believe in all that the prophets  
have spoken! Ought not the Christ  
to have suffered these things and to  
enter into his glory? And having  
begun from Moses and from all the  
prophets, he interpreted to them in  
all the scriptures the things concern-  
ing himself. And they drew near to  
the village where they were going,  
and he wiled as though he would go  
on before. And they contrived him,  
saying, Stay with us, for it is now  
evening and the day is fast closing,  
and he entered in to stay with them.  
And it came to pass as he was in

parable from Matthew 26. The Story, and  
Peter's Denial.  
The Story of a woman who said she  
knew him.  
The Story of a woman who said she  
knew him.  
The Story of a woman who said she  
knew him.  
The Story of a woman who said she  
knew him.

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1 And this is the witness of John,  
when the Jews sent from Jerusalem  
priests and Levites that they might  
ask him. Then, who art thou? And  
he acknowledged and denied not, and  
acknowledged, I am not the Christ.  
2 And they asked him, What then  
art thou? Elias? And he says, I am  
not. Art thou the prophet? And  
he answered, No. They said there-  
fore to him, Who art thou? that we  
may give an answer to those who  
sent us. What sayest thou of thy-  
self? He said, I [am] [the voice of  
one crying in the wilderness: Make  
straight the path of [the] Lord: as  
said Elias the prophet. And they  
were sent from among the Phari-  
sees. And they asked him and said  
to him, Why baptizest thou then, if  
thou art not the Christ, nor Elias, nor  
the prophet? John answered them  
saying, I baptize with water. \*In  
the midst of your stands, whom ye  
do not know, he who comes after me,  
the thing of whom I said: I am not  
worthy to undertake. These things took  
place in Bethany, \*across the Jordan,  
where John was baptizing.

3 On the morrow he \* saw Jesus  
coming to him, and says, Behold the  
Lamb of God, who takes away the sin  
of the world. He it is of whom I  
said, A man comes after me who  
takes a place before me, because he  
was before me: and I know him  
not: but that he might be manifested  
to Israel, therefore have I come hither.

18 living with water. And John bore witness, saying, I beheld the Spirit descending as a dove from heaven, and it abode upon him. And I knew him not; but he who sent me to baptize with water, he<sup>1</sup> said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is who baptizes with the Holy Spirit. And I have seen and have witnessed that this is the Son of God.

19 Again, on the morrow, there stood John and two of his disciples. And looking at Jesus as he walked, he says, Behold the Lamb of God. And the two disciples heard him speaking, and followed Jesus. But Jesus having turned, and seeing them follow, he says to them, What seek ye?

20 And they said to him, Rabbi (which being interpreted, signifies Teacher), where abidest thou? He says to them, Come and see. They went therefore; and saw where he abode; and they abode with him that day. \*I was about the tenth hour. Andrew, the brother of Simon Peter, was one of the two who heard (saw) that John and followed him. He first finds his own brother Simon, and says to him, We have found the Messiah (which being interpreted is Christ).

21 And he led him to Jesus. \*Jesus looking at him said, Thou art Simon, the son of Jonas; thou shalt be called Cephas (which interpreted is stone).

22 On the morrow he<sup>1</sup> would go forth

into Galilee, and Jesus' brother Philip.  
<sup>22</sup> And says to him, Follow me. And Philip was from Bethsaida, of the city of Andrew and Peter. Philip  
<sup>23</sup> finds Nathanael, and says to him, We have found him of whom Moses wrote in the law, and the prophets, Jesus, the son of Joseph, who is from  
<sup>24</sup> Nazareth. And Nathanael said to him, Can any thing good come out of Nazareth? Philip says to him, Come and see. Jesus saw Nathanael coming  
<sup>25</sup> to him, and says of him, Behold [one] truly an Israelite, in whom there is no guile. Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Be-  
<sup>26</sup> cause thou wast under the fig-tree, I saw thee. Nathanael answered and said to him, Rabbi, thou art the Son of God, thou art the King of Israel.  
<sup>27</sup> Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Then shalt see greater things than  
<sup>28</sup> these. And he says to him, Verily, verily, I say to you, Hereafter thou shalt see the heaven opened, and the angels of God ascending and descending on the Son of man.  
<sup>29</sup> II. And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there. And Jesus also and his disciples were  
<sup>30</sup> invited to the marriage. And wine being deficient, the mother of Jesus says to him, They have no wine.  
<sup>31</sup> Jesus says to her, What have I to do with thee, woman? mine hour has not yet come. Her mother says to the servants, Whatever he may say  
<sup>32</sup> to you, do. Now there were standing there six water-jars, accord-  
<sup>33</sup> ing to the purification of the Jews,

holding two or three measures each.  
 7 Jesus says to them, Fill the water-  
 vessels with water. And they filled  
 8 them up to the brim. And he says to  
 them, Draw out now, and carry (it)  
 to the feast-manner. And they carried  
 9 (it). But when the feast-manner had  
 tasted the water which had been  
 made wine (and knew not whence it  
 was), but the servant knew who drew  
 the water, the feast-manner calls the  
 10 bethgroom, and says to him, Every  
 man sets on first the good wine, and  
 when [men] have well drunk then  
 the inferior; thou hast kept the good  
 11 wine till now. This beginning of  
 signs did Jesus in Cana of Galilee,  
 and manifested his glory; and his  
 12 disciples believed on<sup>e</sup> him. After  
 this he descended to Capernaum, he  
 and his mother and his brethren and  
 his disciples; and there they abode  
 out many days.  
 13 And the passover of the Jews was  
 near, and Jesus went up to Jerusalem.  
 14 And he found in the temple<sup>e</sup> the  
 sellers of oxen and sheep and doves,  
 15 and the money-changers sitting; and  
 having made a scourge of cords,  
 he cast [them] all out of the temple,  
 both<sup>e</sup> the sheep and the oxen; and he  
 pulled out the change of the money-  
 changers, and overturned the tables,  
 16 and said to the sellers of doves, Take  
 these things hence; make not my  
 Father's house a house of merchandise.  
 17 And his disciples remembered  
 that it is written, The zeal of thy  
 18 house devours<sup>e</sup> me. The Jews there-  
 fore answered and said to him, What  
 sign shewest thou to us that thou  
 19 doest these things? Jesus answered  
 and said to them, Destroy this tem-  
 ple,<sup>e</sup> and in three days I will raise it  
 20 up. The Jews therefore said, Forty

\* The Moslem College continues to be the witness of the "Islamic Revolution." The ICC does not.

[illegible]

T. H. *salida* with A<sup>+</sup> E<sup>+</sup> Y A<sup>+</sup> to 100 Vile Very  
 slightly. "And by the middle of June animals (mostly  
 young) were not. The (adults) in this case were  
 found after 100% loss of E<sup>+</sup> C<sup>+</sup> L<sup>+</sup> E<sup>+</sup> (A<sup>+</sup> 100 Vile)  
 (young) - 100 Vile to 100 Vile and slightly  
 the 100 Vile. (L<sup>+</sup> E<sup>+</sup> 100 Vile, in G<sup>+</sup> 100 Vile.)  
 T. H. *salida* with A<sup>+</sup> E<sup>+</sup> Y A<sup>+</sup> to 100 Vile (in  
 100 Vile 100 Vile) is considered below, and

**44. H. R. G. L. T. A. D. B. S. M.**

\*T. L. French, "Dorchester," with D. E. T. U. A. I.  
in 1897, says at p. 20: "The V. S. & Am. Ind. Fair  
was held here."

\* T.J. runs 'John's' with Dad and a few African  
\* friends.

<sup>2</sup> T. H. Smith, "Horseflies," *Wildl. B.* 7: 4, Nov. 1900.

\* Intensity 'added.'

<sup>1</sup> T. G. reads "the Christ" with some exceptions.

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0893-3200/97/\$12.00 DOI: 10.1037/0893-3200.11.4.475

\* Or "Peter."

<sup>1</sup> V. H. Smith, *J. Amer. Chem. Soc.*, **70**, 2151 (1948); *ibid.*, **71**, 1151 (1949); *ibid.*, **72**, 1151 (1950); *ibid.*, **73**, 1151 (1951); *ibid.*, **74**, 1151 (1952).

<sup>a</sup> "Jungles" with 29 A. U. E. L. V. X. and 30 H. H. B. species, with 16 H. H. B. V. and 30 A. U. E. L. V. species.

\* Literally 'are there any good things?'

Results vary with salinity. In seawater,  $\text{H}^+$  and  $\text{H}_2\text{O}$  with  $\text{Al}^{3+}$  and  $\text{OH}^-$  form  $\text{Al}(\text{OH})_3$  and  $\text{Al}(\text{OH})_4^-$ . In freshwater,  $\text{Al}^{3+}$  and  $\text{OH}^-$  form  $\text{Al}(\text{OH})_3$  and  $\text{Al}(\text{OH})_4^-$ . In seawater,  $\text{Al}^{3+}$  and  $\text{OH}^-$  form  $\text{Al}(\text{OH})_3$  and  $\text{Al}(\text{OH})_4^-$ . In freshwater,  $\text{Al}^{3+}$  and  $\text{OH}^-$  form  $\text{Al}(\text{OH})_3$  and  $\text{Al}(\text{OH})_4^-$ .

<sup>4</sup> Many small, *Microgaster*, with 8 D 1, 12.

(1991), Michael Ying Hong (1991), & H. A. A. 1 (2000)

<sup>1</sup> R. E. N. & G. (2000) *How the Sun is a Star*. A. B. L. T. 4.3

$$\begin{array}{l} \text{Zinc II only} \\ \text{+ base} \end{array} \quad \begin{array}{l} \text{X O C O U + 1} \\ \text{+ etc.} \\ \text{+ O}^{\ominus} \text{ and U}^{\ominus} \end{array}$$

† = H. L. T. N. Mough and/or A. F. S. de. 120 @ All voters.

\* U. I. made 'his demand' with 00 and a five dollar premium.

\* *publ.*: see *Index* to *Malt. publ.* in 24.



and six years was this temple<sup>1</sup> building, and then<sup>2</sup> will raise it up in three days<sup>3</sup>. But he<sup>4</sup> spoke of the temple<sup>5</sup> of his body. When therefore he was raised from among the dead, his disciples remembered that he had said this<sup>6</sup>, and believed the scripture and the word which Jesus had spoken.

And when he was in Jerusalem, at the passover, at the feast, many believed on<sup>7</sup> his name, beholding his signs which he wrought. But Jesus himself did not trust himself to them, because he knew all<sup>8</sup> [men], and that he had not need that any should testify of man, for himself knew what was in man.

III. For there was a man from among the Pharisees, his name Nicodemus, a ruler of the Jews; he<sup>9</sup> came to him<sup>10</sup>, by night, and said to him, Rabbi, we know that thou art come a teacher from God: for no man can do these signs that thou<sup>11</sup> doest unless God be with him. Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew<sup>12</sup> he cannot see the kingdom of God. Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb of his mother and be born? Jesus answered: Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Do not wonder that I said to thee, It is needful that ye should be born anew. The wind bloweth where it will,

and thou knowest its voice, but knowest not whence it cometh and where it goeth: for it is every one that is born of the Spirit. Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, Thou art the teacher of Israel and knowest not these things? Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? And no one has gone up into heaven save he who hath descended out of heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, thus must the Son of man be lifted up, that every one who believeth on<sup>13</sup> him may not perish, but<sup>14</sup> have life eternal. For God so loved the world, that he gave his only-begotten Son, that whosoever<sup>15</sup> believeth on<sup>16</sup> him, may not perish, but have life eternal. For God has not sent his Son into the world, that he may judge the world, but that the world may be saved through him. He that believeth on<sup>17</sup> him is not judged: but he that believeth not has been already judged, because he has not believed on<sup>18</sup> the name of the only-begotten Son of God. And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for their works were evil. For every one that does evil hates the light, and does not come to the light, that his works may not be shown as they are;<sup>19</sup>

but he that practices the truth cometh to the light, that his works may be manifested that they have been wrought in God.

After these things came Jesus and his disciples into the land of Judaea; and there he abode with them and taught. And John also was baptizing in Aenon, near Salim, because there was a great deal of water there; and they came to him, and were

baptized: for John was not yet put in prison. There was therefore a running of the disciples of John with a Jew<sup>20</sup> about purification. And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou<sup>21</sup> bearest witness, behold, he baptizes, and all come to him. John answered and said, A man can receive nothing unless it be given him out of heaven.

Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him<sup>22</sup>. He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices in heart<sup>23</sup> because of the voice of the bridegroom: this my joy is fulfilled. He must increase, but I must decrease.

He who comes from above is above all. He who has his origin in the earth is of the earth, and speaks (as) of the earth. He who comes out of heaven is above all, (and) what he has seen and has heard, him he testifies; and

ye also receive his testimony. He that has received<sup>24</sup> his testimony has

set to his seal that this is true; for he whom God has sent speaks the words of God, for God<sup>25</sup> gives not the Spirit by measure.

The Father loves the Son, and has given all things (to him) in his hand. He that believes on the Son has life eternal, and he that is not beloved<sup>26</sup> to the Son shall not see life, but the wrath of God abideth upon him.

IV. When therefore the Lord knew that the Pharisees had heard that Jesus makes and baptizes more disciples than John (however Jesus himself did not baptize, but his disciples), he left Judaea and went away again<sup>27</sup> into Galilee. And he came thence

passing through Samaria. He comes therefore to a city of Samaria called Sychar, near to the land which Jacob gave to his son Joseph. Now a fountain<sup>28</sup> of Jacob's well was there; Jesus therefore, being wearied with the way, he had come, sat just as he was<sup>29</sup> at the fountain. It was about the sixth hour. A woman comes out of Samaria to draw water. Jesus says to her, Give me to drink, for I am thirsty. And she said, Sir, thou art a Jew, and dost say to me who am a Samaritan woman? for Jews have no commerce with Samaritans. Jesus answered and said to her, If thou knewest the gift of God and who it is that says to thee, Give me to drink, thou<sup>30</sup> wouldest have asked of him,

<sup>1</sup> Temp. was 603 B.C. <sup>2</sup> Temp. was 603 B.C. <sup>3</sup> Temp. was 603 B.C. <sup>4</sup> Temp. was 603 B.C. <sup>5</sup> Temp. was 603 B.C. <sup>6</sup> Temp. was 603 B.C. <sup>7</sup> Temp. was 603 B.C. <sup>8</sup> Temp. was 603 B.C. <sup>9</sup> Temp. was 603 B.C. <sup>10</sup> Temp. was 603 B.C. <sup>11</sup> Temp. was 603 B.C. <sup>12</sup> Temp. was 603 B.C. <sup>13</sup> Temp. was 603 B.C. <sup>14</sup> Temp. was 603 B.C. <sup>15</sup> Temp. was 603 B.C. <sup>16</sup> Temp. was 603 B.C. <sup>17</sup> Temp. was 603 B.C. <sup>18</sup> Temp. was 603 B.C. <sup>19</sup> Temp. was 603 B.C. <sup>20</sup> Temp. was 603 B.C. <sup>21</sup> Temp. was 603 B.C. <sup>22</sup> Temp. was 603 B.C. <sup>23</sup> Temp. was 603 B.C. <sup>24</sup> Temp. was 603 B.C. <sup>25</sup> Temp. was 603 B.C. <sup>26</sup> Temp. was 603 B.C. <sup>27</sup> Temp. was 603 B.C. <sup>28</sup> Temp. was 603 B.C. <sup>29</sup> Temp. was 603 B.C. <sup>30</sup> Temp. was 603 B.C.

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and he would have given thee living  
water. The woman says to him, Sir,  
thou hast nothing to draw with, and  
the well is deep: whence then hast  
thou the living water? Are thou  
greater than our father Jacob, who  
gave us the well, and drank of it him-  
self, and his sons, and his cattle?  
Jesus answered and said to her, Every  
one who drinks of this water shall  
thirst again; but whosoever drinks  
of the water which I shall give him  
shall never thirst no ever; but the  
water which I shall give him shall  
become in him a fountain of water,  
springing up into eternal life. The  
woman says to him, Sir, give me this  
water, that I may not thirst nor come  
here to draw. Jesus says to her, Sir,  
call thy husband, and come here. The  
woman answered and said, I have not  
a husband. Jesus says to her, Thou  
hast well said, I have not a husband;  
for thou hast had five husbands; and  
he whom now thou hast is not thy  
husband: this does he say spoken truly.  
The woman says to him, Sir, I am  
this thou art a prophet. Our fathers  
worshipped in this mountain, and ye  
say that in Jerusalem is the place  
where men must worship. Jesus says  
to her, Woman, believe me, the  
hour is coming when ye shall neither  
in this mountain nor in Jerusalem  
worship the Father. Ye worship ye  
know not what: we worship what  
we know, for salvation is of the Jews.  
But the hour is coming and now is,  
when the true worshippers shall wor-  
ship the Father in spirit and truth;  
for also the Father seeks such as his  
worshippers. God is a spirit, and  
they who worship him must worship  
him in spirit and truth. The woman

1 says to him, I know that Master is  
 coming, who is called Christ; when  
 he'll come he will call me all things.  
 2 Jesus says to her, I who speak to  
 thee am [he]. And upon this came  
 his disciples, and wondered that he  
 spoke with a woman; yet no one  
 said, What willest thou? or, What  
 speakest thou with her? The woman  
 then left her waterpot and went  
 away into the city, and says to the  
 maid, Come, see a man who told me  
 all things I had ever done; or not  
 had the Christ? They went out of  
 the city and came to him.  
 3 But meanwhile the Samaritans  
 were saying, Heide, etc. But he said  
 to them, I have food to eat which  
 ye do not know. The disciples  
 therefore said to one another, Has  
 any one brought him anything to  
 eat? Jesus says to them, My food  
 is that I should do the will of him  
 that has sent me, and that I should  
 finish his work. Do not ye say that  
 there are yet four months and the  
 harvest comes? Indeed I say to  
 you, Lift up your eyes and behold the  
 fields, for they are already white to  
 harvest. 4 He that reaps receives  
 wages and gathers fruit unto life  
 eternal, that both he that sows and  
 he that reaps may rejoice together.  
 5 For as this is [perfected] the saying,  
 It is one who sows and another  
 who reaps. I have sent you to  
 reap that on which ye have not  
 laboured; others have laboured, and  
 ye have entered into their labours.  
 6 But many of the Samaritans of  
 that city believed on him because  
 of the word of the woman who bore  
 witness. He told me all things that  
 I had ever done. When therefore

the Samaritans came to him they asked him to abide with them, and he abode there two days. And many a great soul believed in account of his word: And they said to the woman, (This) is the same of thy saying that we believe, for we have heard him ourselves, and we know that thou art indeed the saviour of the world.<sup>1</sup>

But after the two days he went forth thence and went away<sup>2</sup> into Galilee. For Jesus himself knew without that a prophet like no other to his own country. When therefore he came into Galilee, the Galileans received him, having seen all that he had done at Jerusalem during the feast. For they also went to the feast.

His<sup>3</sup> came therefore again to Capernaum in Galilee, where he made the water wine. And there was a certain country in Capernaum whose son was sick. His<sup>4</sup> having heard that Jesus had come out of Judaea (into Galilee) went to him and said (unto<sup>5</sup> him) thou wouldst come down and visit him.<sup>6</sup>

For he was about to die. Jesus down then said to him, Unless ye see signs and wonders ye will not believe. The mother says to him, Sir, some seven is my child. Oho. Jesus says to her, Oho, Oho are thine. And<sup>7</sup> the man believed the word which Jesus said to him, and went his way. By already, as he was going down, he saw that his child and brought him.<sup>8</sup>

Now saying, Thy<sup>9</sup> child liveth. Enquired therefore from thence to four at which he got better. At that said to him, Wonderful at

<sup>62</sup> himself and his whole house. This second time again did Jesus, being come out of Judaea, into Galilee.

7. After these things was a feast of  
the Jews, and Jews went up to Jeru-  
salem. Now there is in Jerusalem,  
at the sheepgate,\* a pool, which is  
called in Hebrew, Bethesda, having  
five porches. In these lay a multitude  
of sick, blind, lame, withered,  
waiting the moving of the water.  
For an angel descended at a certain  
season in the pool and troubled the  
water. Whosoever therefore first went  
in after the troubling of the water  
became well, whosoever second or  
third (or under?). But there was a  
certain man there who had been  
suffering under his infirmity thirty-  
and-eight years. When seeing the  
man lying there, and knowing  
that he was in that state now a great  
length of time, says to him, Wouldst  
thou become well? The infirm [man]  
answered him, Sir, I have not a man,  
in order, when the water has been  
troubled, to enter me into the pool,  
but while I am coming another  
descends before me. Jesus says to  
him, Arise, take up thy couch and  
walk. And immediately the man be-  
came well, and took up his couch and  
walked: and on that day was sabbath.  
The Jews therefore said to the healed  
man, It is sabbath, it is not per-  
mitted thee to take up thy couch.  
He answered them, The first made

[illegible][illegible][illegible][illegible]







12 strong wind blowing. Having rowed  
thence about twenty-five or thirty sta-  
dia, they saw Jesus walking on the  
sea and coming near the ship; and  
13 they were frightened. But he says  
14 to them, It is I. Be not afraid. They  
were willing therefore to receive him  
into the ship; and immediately the  
ship was at the land to which they  
15 went. On the morning the crowd  
which stood on the other side of the  
sea, having seen<sup>a</sup> that there was no  
other little ship there except that<sup>b</sup>  
in which his disciples had got, and  
that Jesus had not come with his dis-  
ciples into the ship,<sup>c</sup> had (said) his  
16 disciples had gone away alone; (and  
other little ships out of Thirane came  
near to the place where they were found  
after the Lord had given thanks;<sup>d</sup>  
17 when therefore the crowd saw that  
Jesus was<sup>e</sup> not there, nor his disci-  
ples, they got<sup>f</sup> into the ships, and  
came to Capernaum, seeking Jesus.  
18 And having found him the crowd on  
the sea, they said to him, Rabbi.  
19 When art thou arrived here? Jesus  
answered them, and said, Verily,  
verily, I say to you, Ye seek me not  
because ye have seen signs; but be-  
cause ye have eaten of the loaves and  
20 have filled. Work not (for) me food  
which perishes, but (for) the food  
which abides unto life eternal, which  
the Son of man shall give to you:  
for the Son of man has the Father sealed.<sup>g</sup>  
21 And they said therefore to him,  
What should we do (that) we may  
22 work the works of God? Jesus an-  
swered and said to them, This is the

work of God, that ye believe on him  
whom he has sent. They said  
therefore to him, What sign dost  
thou show? that we may see and be-  
lieve thee? what dost thou wish?  
23 Our fathers ate the manna in the  
wilderness, as it is written, He gave  
them bread out of heaven, as thou  
24 Jesus therefore said to them, Verily,  
verily, I say to you, It is not the manna  
that has given you the bread out of  
heaven; but the Father gives you  
25 the true bread out of heaven. For  
the bread of God is he who comes  
down out of heaven and gives life to  
the world. They said therefore to  
him, Lord, ever give us this bread.  
26 [And<sup>h</sup>] Jesus said to them, I am  
the bread of life: he that comes to  
me shall never<sup>i</sup> hunger, and he that  
believes on me shall never<sup>j</sup> thirst at  
any time. But I have said to you,  
that ye have seen me and yet do not  
27 believe. Alas! that the Father give  
me shall come to me, and him that  
comes to me I will not at all cast out.  
28 For I am come down from heaven,  
not that I should do my will, but the  
will of him that has sent me. And  
this is the will of him<sup>k</sup> that has sent  
me, that of all that he has given me  
I should lose nothing, but should  
29 raise it up in the last day. For<sup>l</sup>  
this is the will of my Father, that  
every one who sees<sup>m</sup> the Son, and  
believes on him, should have life eter-  
nal, and I will raise him up at  
the last day. The Jews therefore  
murmured about him, because he  
said, I am the bread which has come

30 down out of heaven. And they said,  
Is not this Jesus the son of Joseph,  
whose father and mother we know?  
know? how dost thou say, I  
am come down out of heaven? Jesus  
therefore answered and said to them,  
31 Man does not receive this bread,  
but the Father who has sent me draws him, and I  
32 will raise him up in the last day. It  
is written in the prophets, And they  
shall be all taught of God. Every  
one<sup>n</sup> that has heard from<sup>o</sup> the Father  
[himself], and has learned [of him],  
33 comes to me; and that any one has  
seen the Father, except the Son, is of  
God, he<sup>p</sup> has seen the Father. Verily,  
verily, I say to you, He that believes  
34 [in me] has life eternal. I am the  
bread of life. They fathers ate the  
manna in the wilderness and died.  
35 This is the bread which comes down  
out of heaven, that none may eat of it  
and yet die. I am the living bread  
which has come down out of heaven.  
36 If any one shall have eaten of this  
bread he shall live for ever; but the  
bread which I shall give is  
37 my flesh, which I will give<sup>q</sup> for the  
life of the world. The Jews therefore  
began to murmur against him, saying,  
How can he give us this flesh? he  
38 said? Jesus therefore said to them,  
Verily, verily, I say unto you, He

that eats of this flesh and drinks of  
the cup of my blood, and abides in me,  
39 he shall have life eternal, and shall  
not die. My flesh and drink my blood  
has life eternal, and I will  
40 raise him up at the last day. For my  
flesh is truly<sup>r</sup> food and my blood is  
truly<sup>s</sup> drink. He that eats my flesh  
and drinks my blood dwells in me  
and I in him. As the living Father  
has sent me and I live on account<sup>t</sup>  
of the Father, so<sup>u</sup> who eats me  
shall live also on account<sup>v</sup> of me.  
41 This is the bread which has come  
down out of heaven. Not as the  
fathers ate<sup>w</sup> and died; he that eats  
this bread shall live for ever. These  
things he said in [his] synagogue,  
42 according to Capernaum. Many there-  
fore of the disciples having heard [it]  
said, This word is hard; who can hear  
43 it? But Jesus, knowing to himself  
that his disciples murmured against  
this, said to them, Does this offend  
44 you? It does ye see that Son of man  
ascending up where he sat before? It  
is the spirit which quickens the flesh,  
quoting Isaiah, The spirit which I  
have spoken<sup>x</sup> unto you and spirit and  
are life. But these are some of you  
who do not believe. For Jesus knew  
from the beginning who they were  
who did not believe, and who would  
45 deliver him up. And he said, There-

<sup>a</sup> Many read "saw." <sup>b</sup> D L W. <sup>c</sup> D L W. <sup>d</sup> A B L. <sup>e</sup> W. <sup>f</sup> D L W. <sup>g</sup> D L W. <sup>h</sup> D L W. <sup>i</sup> D L W. <sup>j</sup> D L W. <sup>k</sup> D L W. <sup>l</sup> D L W. <sup>m</sup> D L W. <sup>n</sup> D L W. <sup>o</sup> D L W. <sup>p</sup> D L W. <sup>q</sup> D L W. <sup>r</sup> D L W. <sup>s</sup> D L W. <sup>t</sup> D L W. <sup>u</sup> D L W. <sup>v</sup> D L W. <sup>w</sup> D L W. <sup>x</sup> D L W. <sup>y</sup> D L W. <sup>z</sup> D L W. <sup>aa</sup> D L W. <sup>ab</sup> D L W. <sup>ac</sup> D L W. <sup>ad</sup> D L W. <sup>ae</sup> D L W. <sup>af</sup> D L W. <sup>ag</sup> D L W. <sup>ah</sup> D L W. <sup>ai</sup> D L W. <sup>aj</sup> D L W. <sup>ak</sup> D L W. <sup>al</sup> D L W. <sup>am</sup> D L W. <sup>an</sup> D L W. <sup>ao</sup> D L W. <sup>ap</sup> D L W. <sup>aq</sup> D L W. <sup>ar</sup> D L W. <sup>as</sup> D L W. <sup>at</sup> D L W. <sup>au</sup> D L W. <sup>av</sup> D L W. <sup>aw</sup> D L W. <sup>ax</sup> D L W. <sup>ay</sup> D L W. <sup>az</sup> D L W. <sup>ba</sup> D L W. <sup>bb</sup> D L W. <sup>bc</sup> D L W. <sup>bd</sup> D L W. <sup>be</sup> D L W. <sup>bf</sup> D L W. <sup>bg</sup> D L W. <sup>bh</sup> D L W. <sup>bi</sup> D L W. <sup>bj</sup> D L W. <sup>bk</sup> D L W. <sup>bl</sup> D L W. <sup>bm</sup> D L W. <sup>bn</sup> D L W. <sup>bo</sup> D L W. <sup>bp</sup> D L W. <sup>bq</sup> D L W. <sup>br</sup> D L W. <sup>bs</sup> D L W. <sup>bt</sup> D L W. <sup>bu</sup> D L W. <sup>bv</sup> D L W. <sup>bw</sup> D L W. <sup>bx</sup> D L W. <sup>by</sup> D L W. <sup>bz</sup> D L W. <sup>ca</sup> D L W. <sup>cb</sup> D L W. <sup>cc</sup> D L W. <sup>cd</sup> D L W. <sup>ce</sup> D L W. <sup>cf</sup> D L W. <sup>cg</sup> D L W. <sup>ch</sup> D L W. <sup>ci</sup> D L W. <sup>cj</sup> D L W. <sup>ck</sup> D L W. <sup>cl</sup> D L W. <sup>cm</sup> D L W. <sup>cn</sup> D L W. <sup>co</sup> D L W. <sup>cp</sup> D L W. <sup>cq</sup> D L W. <sup>cr</sup> D L W. <sup>cs</sup> D L W. <sup>ct</sup> D L W. <sup>cu</sup> D L W. <sup>cv</sup> D L W. <sup>cw</sup> D L W. <sup>cx</sup> D L W. <sup>cy</sup> D L W. <sup>cz</sup> D L W. <sup>da</sup> D L W. <sup>db</sup> D L W. <sup>dc</sup> D L W. <sup>dd</sup> D L W. <sup>de</sup> D L W. <sup>df</sup> D L W. <sup>dg</sup> D L W. <sup>dh</sup> D L W. <sup>di</sup> D L W. <sup>dj</sup> D L W. <sup>dk</sup> D L W. <sup>dl</sup> D L W. <sup>dm</sup> D L W. <sup>dn</sup> D L W. <sup>do</sup> D L W. <sup>dp</sup> D L W. <sup>dq</sup> D L W. <sup>dr</sup> D L W. <sup>ds</sup> D L W. <sup>dt</sup> D L W. <sup>du</sup> D L W. <sup>dv</sup> D L W. <sup>dw</sup> D L W. <sup>dx</sup> D L W. <sup>dy</sup> D L W. <sup>dz</sup> D L W. <sup>ea</sup> D L W. <sup>eb</sup> D L W. <sup>ec</sup> D L W. <sup>ed</sup> D L W. <sup>ee</sup> D L W. <sup>ef</sup> D L W. <sup>eg</sup> D L W. <sup>eh</sup> D L W. <sup>ei</sup> D L W. <sup>ej</sup> D L W. <sup>ek</sup> D L W. <sup>el</sup> D L W. <sup>em</sup> D L W. <sup>en</sup> D L W. <sup>eo</sup> D L W. <sup>ep</sup> D L W. <sup>eq</sup> D L W. <sup>er</sup> D L W. <sup>es</sup> D L W. <sup>et</sup> D L W. <sup>eu</sup> D L W. <sup>ev</sup> D L W. <sup>ew</sup> D L W. <sup>ex</sup> D L W. <sup>ey</sup> D L W. <sup>ez</sup> D L W. <sup>fa</sup> D L W. <sup>fb</sup> D L W. <sup>fc</sup> D L W. <sup>fd</sup> D L W. <sup>fe</sup> D L W. <sup>ff</sup> D L W. <sup>fg</sup> D L W. <sup>fh</sup> D L W. <sup>fi</sup> D L W. <sup>fj</sup> D L W. <sup>fk</sup> D L W. <sup>fl</sup> D L W. <sup>fm</sup> D L W. <sup>fn</sup> D L W. <sup>fo</sup> D L W. <sup>fp</sup> D L W. <sup>fq</sup> D L W. <sup>fr</sup> D L W. <sup>fs</sup> D L W. <sup>ft</sup> D L W. <sup>fu</sup> D L W. <sup>fv</sup> D L W. <sup>fw</sup> D L W. <sup>fx</sup> D L W. <sup>fy</sup> D L W. <sup>fz</sup> D L W. <sup>ga</sup> D L W. <sup>gb</sup> D L W. <sup>gc</sup> D L W. <sup>gd</sup> D L W. <sup>ge</sup> D L W. <sup>gf</sup> D L W. <sup>gg</sup> D L W. <sup>gh</sup> D L W. <sup>gi</sup> D L W. <sup>gj</sup> D L W. <sup>gk</sup> D L W. <sup>gl</sup> D L W. <sup>gm</sup> D L W. <sup>gn</sup> D L W. <sup>go</sup> D L W. <sup>gp</sup> D L W. <sup>gq</sup> D L W. <sup>gr</sup> D L W. <sup>gs</sup> D L W. <sup>gt</sup> D L W. <sup>gu</sup> D L W. <sup>gv</sup> D L W. <sup>gw</sup> D L W. <sup>gx</sup> D L W. <sup>gy</sup> D L W. <sup>gz</sup> D L W. <sup>ha</sup> D L W. <sup>hb</sup> D L W. <sup>hc</sup> D L W. <sup>hd</sup> D L W. <sup>he</sup> D L W. <sup>hf</sup> D L W. <sup>hg</sup> D L W. <sup>hh</sup> D L W. <sup>hi</sup> D L W. <sup>hj</sup> D L W. <sup>hk</sup> D L W. <sup>hl</sup> D L W. <sup>hm</sup> D L W. <sup>hn</sup> D L W. <sup>ho</sup> D L W. <sup>hp</sup> D L W. <sup>hq</sup> D L W. <sup>hr</sup> D L W. <sup>hs</sup> D L W. <sup>ht</sup> D L W. <sup>hu</sup> D L W. <sup>hv</sup> D L W. <sup>hw</sup> D L W. <sup>hx</sup> D L W. <sup>hy</sup> D L W. <sup>hz</sup> D L W. <sup>ia</sup> D L W. <sup>ib</sup> D L W. <sup>ic</sup> D L W. <sup>id</sup> D L W. <sup>ie</sup> D L W. <sup>if</sup> D L W. <sup>ig</sup> D L W. <sup>ih</sup> D L W. <sup>ii</sup> D L W. <sup>ij</sup> D L W. <sup>ik</sup> D L W. <sup>il</sup> D L W. <sup>im</sup> D L W. <sup>in</sup> D L W. <sup>io</sup> D L W. <sup>ip</sup> D L W. <sup>iq</sup> D L W. <sup>ir</sup> D L W. <sup>is</sup> D L W. <sup>it</sup> D L W. <sup>iu</sup> D L W. <sup>iv</sup> D L W. <sup>iw</sup> D L W. <sup>ix</sup> D L W. <sup>iy</sup> D L W. <sup>iz</sup> D L W. <sup>ja</sup> D L W. <sup>jb</sup> D L W. <sup>jc</sup> D L W. <sup>jd</sup> D L W. <sup>je</sup> D L W. <sup>jf</sup> D L W. <sup>jj</sup> D L W. <sup>jk</sup> D L W. <sup>jl</sup> D L W. <sup>jm</sup> D L W. <sup>jn</sup> D L W. <sup>jo</sup> D L W. <sup>jp</sup> D L W. <sup>jq</sup> D L W. <sup>jr</sup> D L W. <sup>js</sup> D L W. <sup>jt</sup> D L W. <sup>ju</sup> D L W. <sup>jv</sup> D L W. <sup>jw</sup> D L W. <sup>jx</sup> D L W. <sup>jy</sup> D L W. <sup>jz</sup> D L W. <sup>ka</sup> D L W. <sup>kb</sup> D L W. <sup>kc</sup> D L W. <sup>kd</sup> D L W. <sup>ke</sup> D L W. <sup>kf</sup> D L W. <sup>kg</sup> D L W. <sup>kh</sup> D L W. <sup>ki</sup> D L W. <sup>kj</sup> D L W. <sup>kl</sup> D L W. <sup>km</sup> D L W. <sup>kn</sup> D L W. <sup>ko</sup> D L W. <sup>kp</sup> D L W. <sup>kq</sup> D L W. <sup>kr</sup> D L W. <sup>ks</sup> D L W. <sup>kt</sup> D L W. <sup>ku</sup> D L W. <sup>kv</sup> D L W. <sup>kw</sup> D L W. <sup>kx</sup> D L W. <sup>ky</sup> D L W. <sup>kz</sup> D L W. <sup>la</sup> D L W. <sup>lb</sup> D L W. <sup>lc</sup> D L W. <sup>ld</sup> D L W. <sup>le</sup> D L W. <sup>lf</sup> D L W. <sup>lg</sup> D L W. <sup>lh</sup> D L W. <sup>li</sup> D L W. <sup>lj</sup> D L W. <sup>lk</sup> D L W. <sup>lm</sup> D L W. <sup>ln</sup> D L W. <sup>lo</sup> D L W. <sup>lp</sup> D L W. <sup>lq</sup> D L W. <sup>lr</sup> D L W. <sup>ls</sup> D L W. <sup>lt</sup> D L W. <sup>lu</sup> D L W. <sup>lv</sup> D L W. <sup>lw</sup> D L W. <sup>lx</sup> D L W. <sup>ly</sup> D L W. <sup>lz</sup> D L W. <sup>ma</sup> D L W. <sup>mb</sup> D L W. <sup>mc</sup> D L W. <sup>md</sup> D L W. <sup>me</sup> D L W. <sup>mf</sup> D L W. <sup>mg</sup> D L W. <sup>mh</sup> D L W. <sup>mi</sup> D L W. <sup>mj</sup> D L W. <sup>mk</sup> D L W. <sup>ml</sup> D L W. <sup>mn</sup> D L W. <sup>mo</sup> D L W. <sup>mp</sup> D L W. <sup>mq</sup> D L W. <sup>mr</sup> D L W. <sup>ms</sup> D L W. <sup>mt</sup> D L W. <sup>mu</sup> D L W. <sup>mv</sup> D L W. <sup>mw</sup> D L W. <sup>mx</sup> D L W. <sup>my</sup> D L W. <sup>mz</sup> D L W. <sup>na</sup> D L W. <sup>nb</sup> D L W. <sup>nc</sup> D L W. <sup>nd</sup> D L W. <sup>ne</sup> D L W. <sup>nf</sup> D L W. <sup>ng</sup> D L W. <sup>nh</sup> D L W. <sup>ni</sup> D L W. <sup>nj</sup> D L W. <sup>nk</sup> D L W. <sup>nl</sup> D L W. <sup>nm</sup> D L W. <sup>nn</sup> D L W. <sup>no</sup> D L W. <sup>np</sup> D L W. <sup>nq</sup> D L W. <sup>nr</sup> D L W. <sup>ns</sup> D L W. <sup>nt</sup> D L W. <sup>nu</sup> D L W. <sup>nv</sup> D L W. <sup>nw</sup> 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<sup>tj</sup> D L W. <sup>tk</sup> D L W. <sup>tl</sup> D L W. <sup>tm</sup> D L W. <sup>tn</sup> D L W. <sup>to</sup> D L W. <sup>tp</sup> D L W. <sup>tq</sup> D L W. <sup>tr</sup> D L W. <sup>ts</sup> D L W. <sup>tt</sup> D L W. <sup>tu</sup> D L W. <sup>tv</sup> D L W. <sup>tw</sup> D L W. <sup>tx</sup> D L W. <sup>ty</sup> D L W. <sup>tz</sup> D L W. <sup>ua</sup> D L W. <sup>ub</sup> D L W. <sup>uc</sup> D L W. <sup>ud</sup> D L W. <sup>ue</sup> D L W. <sup>uf</sup> D L W. <sup>ug</sup> D L W. <sup>uh</sup> D L W. <sup>ui</sup> D L W. <sup>uj</sup> D L W. <sup>uk</sup> D L W. <sup>ul</sup> D L W. <sup>um</sup> D L W. <sup>un</sup> D L W. <sup>uo</sup> D L W. <sup>up</sup> D L W. <sup>uq</sup> D L W. <sup>ur</sup> D L W. <sup>us</sup> D L W. <sup>ut</sup> D L W. <sup>uu</sup> D L W. <sup>uv</sup> D L W. <sup>uw</sup> D L W. <sup>ux</sup> D L W. <sup>uy</sup> D L W. <sup>uz</sup> D L W. <sup>va</sup> D L W. <sup>vb</sup> D L W. <sup>vc</sup> D L W. <sup>vd</sup> D L W. <sup>ve</sup> D L W. <sup>vf</sup> D L W. <sup>vg</sup> D L W. <sup>vh</sup> D L W. <sup>vi</sup> D L W. <sup>vj</sup> D L W. <sup>vk</sup> D L W. <sup>vl</sup> D L W. <sup>vm</sup> D L W. <sup>vn</sup> D L W. <sup>vo</sup> D L W. <sup>vp</sup> D L W. <sup>vq</sup> D L W. <sup>vr</sup> D L W. <sup>vs</sup> D L W. <sup>vt</sup> D L W. <sup>vu</sup> D L W. <sup>vv</sup> D L W. <sup>vw</sup> D L W. <sup>vx</sup> D L W. <sup>vy</sup> D L W. <sup>vz</sup> D L W. <sup>wa</sup> D L W. <sup>wb</sup> D L W. <sup>wc</sup> D L W. <sup>wd</sup> D L W. <sup>we</sup> D L W. <sup>wf</sup> D L W. <sup>wg</sup> D L W. <sup>wh</sup> D L W. <sup>wi</sup> D L W. <sup>wj</sup> D L W. <sup>wk</sup> D L W. <sup>wl</sup> D L W. <sup>wm</sup> D L W. <sup>wn</sup> D L W. <sup>wo</sup> D L W. <sup>wp</sup> D L W. <sup>wq</sup> D L W. <sup>wr</sup> D L W. <sup>ws</sup> D L W. <sup>wt</sup> D L W. <sup>wu</sup> D L W. <sup>wv</sup> D L W. <sup>ww</sup> D L W. <sup>wx</sup> D L W. <sup>wy</sup> D L W. <sup>wz</sup> D L W. <sup>xa</sup> D L W. <sup>xb</sup> D L W. <sup>xc</sup> D L W. <sup>xd</sup> D L W. <sup>xe</sup> D L W. <sup>xf</sup> D L W. <sup>xg</sup> D L W. <sup>xh</sup> D L W. <sup>xi</sup> D L W. <sup>xj</sup> D L W. <sup>xk</sup> D L W. <sup>xl</sup> D L W. <sup>xm</sup> D L W. <sup>xn</sup> D L W. <sup>xo</sup> D L W. <sup>xp</sup> D L W. <sup>xq</sup> D L W. <sup>xr</sup> D L W. <sup>xs</sup> D L W. <sup>xt</sup> D L W. <sup>xu</sup> D L W. <sup>xv</sup> D L W. <sup>xw</sup> D L W. <sup>xx</sup> D L W. <sup>xy</sup> D L W. <sup>xz</sup> D L W. <sup>ya</sup> D L W. <sup>yb</sup> D L W. <sup>yc</sup> D L W. <sup>yd</sup> D L W. <sup>ye</sup> D L W. <sup>yf</sup> D L W. <sup>yg</sup> D L W. <sup>yh</sup> D L W. <sup>yi</sup> D L W. <sup>yj</sup> D L W. <sup>yk</sup> D L W. <sup>yl</sup> D L W. <sup>ym</sup> D L W. <sup>yn</sup> D L W. <sup>yo</sup> D L W. <sup>yp</sup> D L W. <sup>yq</sup> D L W. <sup>yr</sup> D L W. <sup>ys</sup> D L W. <sup>yt</sup> D L W. <sup>yu</sup> D L W. <sup>yv</sup> 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fore said I unto you, that no man can come to me unless it be given to him from the Father. From that time many of his disciples went away back and walked no more with him. Jesus therefore said to the twelve, Will ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast words of life eternal; and we have believed and known that thou art the holy one of God. Jesus answered them, Have not I chosen you the twelve? and of you one is a devil. Now he spoke of Judas [the son] of Simon, Iscariote, for he [it was who] should deliver him up, being one of the twelve.

VII. And after these things Jesus walked in Galilee, for he would not walk in Judaea, because the Jews sought to kill him. Now the tabernacles, the feast of the Jews, was near. His brethren therefore said to him, Remove hence and go into Judaea, that thy disciples also may see thy works which thou doest; for no one does anything in secret and himself seeks to be [known] in public. If thou dost these things manifest thyself to the world; for neither did his brethren believe on him. Jesus therefore says to them, My time is not yet come, but your time is always ready. The world cannot hate you, but me it hates, because I bear witness concerning it that its works are evil. Ye, go ye up to this feast, I go and not up to this feast, for my time is not yet fulfilled. Having said these things to them he abode in Galilee.

\* T. R. reads 'ye' with C D E A B 150 Am Syrr; with C D L T X through omits.

\* 'Hence, not always; but the will to do it.' 'Ye go up to the feast, I go and not up to the feast.' 'Ye go up to the feast, I go and not up to the feast.'

\* T. R. adds 'therefore' with W A B C D E F G H I K L M N O P Q R S T U V X Y Z. \* T. R. reads 'the feast of the Jews' with A B C D E F G H I K L M N O P Q R S T U V X Y Z. \* T. R. adds 'the feast of the Jews' with A B C D E F G H I K L M N O P Q R S T U V X Y Z.

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But when his brethren had gone by, then he himself also went up to the feast, not openly, but in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring concerning him among the crowds. Some said, He is [a] good [man]; others said, No; but he deceives the crowd. However, no one spoke openly concerning him on account of their fear of the Jews.

But when it was now the middle of the feast, Jesus went up into the temple and taught. The Jews therefore wondered, saying, How knows this [man] letters, having never learned? Jesus therefore answered them and said, My doctrine is not mine, but [that] of him that has sent me. If any one desire to practise his will, he shall know concerning the doctrine, whether it is of God, or [that] I speak from myself. He that speaks from himself makes his own glory; but he that seeks the glory of him that has sent him, he is true, and unrighteousness is not in him.

Has not Moses given you the law, and no one of you practices the law? Why do ye seek to kill me? The crowd answered [and said], Thou hast a demon: who seeks to kill thee?

Jesus answered and said to them, I have done one work, and ye all wonder. Therefore Moses gave you circumcision (not that it is of Moses, but of the fathers); and ye circumcise a man on sabbath. If a man receives circumcision on sabbath, then the

law of Moses may not be violated, are ye angry with me because I have made a man entirely sound on sabbath? Judge not according to sight, but judge righteous judgment. Some therefore of those of Jerusalem said, Is not this he whom they seek to kill? and behold, he speaks openly, and they say nothing to him. Here the rulers then indeed recognised that this is the Christ? But [as to] this [man] we know whence he is. Now [as to] the Christ, when he comes, no one knows whence he is.

Jesus therefore cried out in the temple, teaching and saying, Ye both know me and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye do not know. I know him, because I am from him, and he has sent me. They sought therefore to take him; and no one laid his hand upon him, because his hour had not yet come.

But many of the crowd believed on him, and said, Will the Christ, when he comes, do more signs than these? which this [man] has done? The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they might take him.

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They asked a man before it had first  
 come from himself, and knew what  
 he does. They answered and said  
 to him, Art thou also of Galilee?  
 Swords and lack, find no prophet  
 arise out of Galilee. And every one  
 went to his home, (VIII.) but Jesus  
 went to the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came to him; and he sat down, and taught them. And the scribes and the Pharisees bring to him<sup>3</sup> a woman taken in adultery, and having set her in the midst, they say to him, Teacher, this woman has been taken in the very act, committing adultery. Now in the law Moses has commanded us to stone such a<sup>4</sup> term therefore, what sayest thou? But thus they said to prove him, that they might have something to accuse him (of). But Jesus, having stooped down, wrote with his finger in the ground. But when they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast the stone at her. And again stooping down he wrote on the ground. But they, having heard (that),<sup>5</sup> went out one by one beginning from the eldest, until the last; and Jesus was left alone and the woman standing there.<sup>6</sup> And Jesus, lifting himself up and saying to her, woman, where are those thine accusers?<sup>7</sup> Has no one yet condemned thee? And she said, No one, sir. And Jesus said to her, Neither

do I understand thee; so, and I am to  
know. Again therefore Jesus speaks  
to them, saying, I am the light of  
the world; he that follows me shall  
not walk in darkness, but shall have  
the light of life. The Pharisees there-  
fore said to him, Thou bearest witness  
concerning thyself; thy witness  
is not true. Jesus answered and  
said to them, Even if I bear witness  
concerning myself, my witness is  
true, because I know whence I came  
and whither I go: but ye know not  
whence I come, nor whither I go. Ye  
judge according to the flesh, I judge  
no man. And if also I judge, my judg-  
ment is true, because I am not alone,  
but I and the Father who has sent me.  
And in your law it is written that  
the testimony of two men is true: I  
am [one] who bear witness concern-  
ing myself, and the Father who has  
sent me bears witness concerning me.  
They said to him therefore, Where  
is thy Father? Jesus answered, Ye  
know neither me nor my Father.  
If ye had known me, ye would have  
known also my Father. These words  
spoke he in the treasury, teaching  
in the temple; and no one took him.  
For his hour was not yet come.

11 He said therefore again to them,  
I go away, and ye shall seek me, and  
shall die in your sin: where I go,  
ye cannot come. The Jews there-  
fore said, Will he kill himself, that he  
saith: Where I go ye cannot come?  
12 And he said to them, Ye are from  
below: I am from above. Ye are  
of this world: I am not of this

19 world. I said therefore to you that  
 ye shall sit in your stead; for whoso  
 20 shall sit in your stead, I will be, ye  
 shall sit in your stead. They said  
 therefore to him, Who art thou?  
 (And?) Jesus said to them, My  
 father<sup>1</sup> that which I also say to you.  
 21 I have many things to say send to  
 judge concerning you, but so that  
 he sent me is true, and I, what I  
 have heard from him, these things  
 22 I say<sup>2</sup> to the world. They knew not  
 that he spake for himself of the Father.  
 23 Jesus therefore said to them,<sup>3</sup> When  
 ye shall have lifted up the Son of man,  
 then ye shall know that I am (he),  
 and (that) I do nothing of myself, but  
 as the Father has taught me I speak  
 24 these things. And he that has seen  
 me is with me; (he) has not left and  
 stops, because I do always the things  
 25 that are pleasing to him. As he speaks  
 these things many believed on him.  
 26 Jesus therefore said to the Jews who  
 believed him, If ye abide in my  
 27 word, ye are truly my disciples; so  
 ye shall know the truth, and the truth  
 shall not run away. They answered  
 him, We are Abraham's seed, and  
 have never been under bondage to  
 any one; how sayest thou, Ye shall  
 28 become free? Jesus answered them,  
 Verily, verily, I say to you, Every one  
 that practices on to the bondage of  
 sin. Now the bondage abides in  
 29 the house for ever. He that abides  
 30 in the word. If therefore the Son also

10 I know that ye are Abraham's seed:  
 but ye seek to kill me, because my  
 15 words find no entrance in you. I  
 speak what I have seen with my  
 Father, and ye than den what ye  
 20 have seen with your father. They  
 answered and said to him, Abraham  
 is our father. Jesus says to them, If  
 ye were Abraham's children, ye would  
 25 do the words of Abraham; but now  
 ye seek to kill me, a man who has  
 spoken the truth to you, which I  
 have heard from God: this doth not  
 30 Abraham. Ye do the works of your  
 father. They said (therefore) to  
 him, We are not thy offspring;  
 35 we have one father, God. Jesus said  
 to them, If God were your father ye  
 would have loved me, for I came  
 forth from God and am come (from  
 him); the mother and I were of na-  
 40 pure, but he has sent me. Why do  
 ye not know my speech? Because ye  
 45 cannot hear any word. To you of the  
 Jewish are ye my father; and ye desire  
 to do the works of your father. He  
 was a murderer from the beginning,  
 and has not stood in the truth, be-  
 50 cause there is no truth in him. When  
 he speaks falsehood, he speaks of  
 what is his own; for he is a liar and  
 the father of lies. And because I speak the  
 55 truth, ye do not believe me. Which  
 of your commandments doth? If I  
 speak truth, why do ye not believe  
 60 me? If that is of God, he will

of which I am a fan, his music presented me with a new way of thinking.

APPEL TO LABOR on a road "spoke"  
 IN THE name of the "Union" (NY ad)  
 Improvement of Labor with the Union  
 The road "spoke" with the Union (NY ad)

[illegible]

• R.O.L.T. & Ang. road. (1991) 1 D & A 401. 1

On  $\mathbb{R}^n$ ,  $n \geq 1$ , let  $\mathcal{H}_\alpha$  denote the space of all functions  $f$  on  $\mathbb{R}^n$  such that  $f \in L^2(\mathbb{R}^n)$  and  $\Delta^\alpha f \in L^2(\mathbb{R}^n)$ , where  $\Delta^\alpha = (-\Delta)^{\alpha/2}$  is the fractional Laplacian. Let  $\mathcal{H}_\alpha$  be equipped with the norm  $\|f\|_{\mathcal{H}_\alpha} = (\|f\|_{L^2}^2 + \|\Delta^\alpha f\|_{L^2}^2)^{1/2}$ . Let  $\mathcal{H}_\alpha$  be a Hilbert space with inner product  $(f, g)_{\mathcal{H}_\alpha} = (f, g)_{L^2} + (\Delta^\alpha f, \Delta^\alpha g)_{L^2}$ . Let  $\mathcal{H}_\alpha$  be a Hilbert space with inner product  $(f, g)_{\mathcal{H}_\alpha} = (f, g)_{L^2} + (\Delta^\alpha f, \Delta^\alpha g)_{L^2}$ . Let  $\mathcal{H}_\alpha$  be a Hilbert space with inner product  $(f, g)_{\mathcal{H}_\alpha} = (f, g)_{L^2} + (\Delta^\alpha f, \Delta^\alpha g)_{L^2}$ .

The shape of each segment (Fig. 7) shows a degree of variation; some are more elongate than others, and those which have numerous spines are more elongate than those with few or no spines.

that is, the  $\mathcal{L}_1$  norm of the vector  $\mathbf{w}$  is bounded by  $\frac{1}{\epsilon}$ . This is a standard constraint in the  $\mathcal{L}_1$  norm, and it is used to regularize the model.

1980, p. 100, note 1. *Journal of the American Medical Association*, 243: 100, 1980.

\* full length - T.A. seems fine, with a few cues

\* The author, who has been blind since childhood, is blind.



words of God: therefore ye hear them) not, because ye see not of God.  
 10 The Jews answered and said to him, Say we not well that thou art a Samaritan, and hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me. But I do not seek my own glory: there is he that seeks and judges. Verily, verily, I say unto you, If any one shall keep my word, he shall never see death. The Jews therefore said to him, Now we know that thou hast a demon. Alas! have not died, and the prophets, and thou sayest, If any one keep my word, he shall never taste death. Art thou greater than our father Abraham, who has died? and the prophets have died: whom makest thou thyself?  
 11 Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifies me, (of) whom ye say, He is our God. And ye know him not: but I know him; and if I said, I know him not, I should be like you, a liar. But I know him, and I keep his word. Your father Abraham existed in that he should see my day, and he saw and rejoiced.  
 12 The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say unto you, Before Abraham was, I am. They took up therefore stones that they might cast (them) at him; but Jesus hid himself and went out of the temple.

(going through the midst of them, and thus passed on.)

IX. And as he passed on, he saw a man blind from birth. And his disciples asked him saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither has this (man) sinned nor his parents, but that the works of God should be manifested in him. I must work the works of him that has sent me while it is day. (The) night is coming, when no one can work. As long as I am in the world, I am (the) light of the world. Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his eyes. And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore and washed, and came seeing. The neighbours therefore, and those who used to see him before, that he was a beggar, said, Is not this he that was sitting and begging? Some said, It is he: others said, No, but he is like him: he said, It is I. They said therefore to him, How have those eyes been opened? He answered, [and said], A man called Jesus made mud and anointed mine eyes, and said to me, Go to Siloam and wash: and having gone I and washed, I saw.  
 13 They said therefore to him, Where is he? He says, I do not know.  
 14 They bring him who was before blind to the Pharisees. Now it was

sabbath when Jesus made the mud and opened his eyes. The Pharisees therefore also again asked him how he received his sight. And he said to them, He put mud upon mine eyes, and I washed, and I see. Some of the Pharisees therefore said, This man is not of God, for he does not keep the sabbath. Others said, How can a sinful man perform such signs? And there was a division among them.  
 15 They say therefore again to the blind (man), What dost thou say of him, that he has opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him that he was blind and had received sight, until they had called the parents of him that had received sight. And they asked them saying, This is your son, of whom ye say that he was born blind; how then does he now see? His parents answered (them) and said, We know that this is our son, and that he was born blind; but how he now sees we do not know, or who has opened his eyes we do not know. He is of age: ask him: he will speak concerning himself. His parents said these things because they feared the Jews, for the Jews had already agreed that if any one confessed him (to be the) Christ, he should be excommunicated from the synagogue. On this account his parents said, He is of age: ask him.  
 16 They called therefore a second time the man who had been blind, and said to him, Give glory to God: we know that this man is sinful. He answered therefore, If he is sinful I

know not. One thing I know, that, being blind (before), now I see. And they said to him again, What did he do to thee? how opened he thine eyes? He answered them, I told you already and ye did not hear: why do ye desire to hear again? do ye also wish to become his disciples? They railed at him, and said, Thou art his disciple, but we are disciples of Moses. We know that God spoke to Moses; but (as to) this (man), we know not whence he is. The man answered and said to them, Now is this a wonderful thing, that ye do not know whence he is, and he has opened mine eyes. (But) we know that God does not hear sinners; but if any one be God-fearing and do his will, him he hears. Since time was, it has not been heard that any one opened the eyes of one born blind.  
 17 If this (man) were not of God he would be able to do nothing. They answered and said to him, Thou hast been wholly born in sin, and thou teachest us? And they cast him out.  
 18 Jesus heard that they had cast him out, and having found him, he said to him, Thou dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he.  
 19 And he said, I believe, Lord: and he did him homage. And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind. And (some) of the Pharisees

\* T. B. adds 'therefore' with B & C. Am Brs Monach. B D C E L X 1 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

\* T. B. adds 'therefore' with B & C. Am Brs Monach. B D C E L X 1 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

\* T. B. adds 'therefore' with B & C. Am Brs Monach. B D C E L X 1 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 7



who were with him heard these things, and they said to him, Are we blind also? Jesus said to them, If ye were blind ye would not have said: but now ye say, We are your servants. (2.) Verily, verily, I say to you, He that enters in by the door to the fold of the sheep, he summons up elsewhere, &c. it is a thief and a robber; but he that enters in by the door is (the) shepherd of the sheep. To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out. When he has put forth all his own, he goes before them, and the sheep follow him, because they know his voice. But they will not follow a stranger, but will flee from him, because they know not the voice of strangers. This allegory spoke Jesus to them, but they did not know what it was [of], which he spoke to them. Jesus therefore said again to them, Verily, verily, I say to you, I am the door of the sheep. All whosoever comes before me are thieves and robbers, but the sheep will not hear them. I am the door; if any one enter in by me, he shall be saved, and shall go in and shall go out, and shall find pasture. The thief comes not in (but he may steal, and kill, and destroy): I am come that they might have life, and might have it abundantly. I am the good shepherd. And the good shepherd lays down his life for the sheep; and he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves

[illegible]

with 20 words that which he particularly likes, plus about 500 words from the dictionary. These are some difficulties about the reading lists. At present, and all, and "strong" that is a common, pretty big "all" and most students in 1 year the first time learn all, the same better "strong" also. It is 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 82

\* as in D.A. 1.08. Marquardt said "I don't see what  
there is for anyone there." A later 62 number is given.

the sheep and they will follow them and scatter the sheep.<sup>10</sup> Now he who accuses the sheep must become a shepherd himself, and he will himself shepherd about the sheep.<sup>11</sup> I am the good shepherd, and I know those that are mine, and my Father knows me and I know my Father, and I lay down my life for the sheep.<sup>12</sup> And I have other sheep which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be no flock, one shepherd.<sup>13</sup> On this occasion the Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have authority<sup>14</sup> to lay it down and I have authority to take it again. I have received this command<sup>15</sup> from my Father. There was a Jewish<sup>16</sup> again, saying the Jews on account of these words: but many of them said, He said these and more: why do ye thus him? Others said, These sayings are of thee (thou) if thou hast received by a demon. One said again upon him: people's eyes? <sup>17</sup> Now the feast of the dedication was celebrating at Jerusalem, and it was winter. And Jesus walked in the temple in the porch of Solomon. The Jews therefore surrounded him and said to him, Until when dost thou build our wall to complete? If thou wilt also Christ, say so<sup>18</sup> openly. Jesus answered them, I build you, and ye do not believe. The Jews asked<sup>19</sup> I do in my Father's name, thus

**Important note:** This site is monitored, with staff on duty 24/7.

1. **NAME** (Last, first, middle initial)  
 2. **DATE OF BIRTH** (Month/Day/Year)  
 3. **SSN** (Last four digits)  
 4. **ADDRESS** (Street, City, State, Zip)  
 5. **PHONE** (Area code, Number)  
 6. **EDUCATION** (Degree, Institution)  
 7. **EMPLOYMENT** (Employer, Position)  
 8. **REFERENCES** (Name, Address, Phone)  
 9. **COMMENTS** (Any other information)

do not believe, for ye say that if I  
 " sleep, as I said just." My sleep has  
 my cross, and I leave them, and  
 " they believe me; and I give them life  
 eternal; and they shall never perish;  
 " and no one shall seize them out of  
 " my hand. My Father who has given  
 " (them) to me is greater than all men,  
 " to me who come out of the world to  
 " give Father. And the Father loves me.  
 " The Jews therefore again took stones  
 " that they might throw him. John  
 " answered them, Many good works  
 " have I shown you, say my Father, for  
 " which work of them do ye stone me?  
 " The Jews answered him, "I see a good  
 " work we stone thee not, but for blas-  
 " phemy, and because thou, being a  
 " man, makest thyself God. Jesus an-  
 " swered them, If it was written in per-  
 " pety, I said, I am God; ye would  
 " have stoned me when the word of God  
 " came; and the scripture cannot be  
 " broken; do ye say of him whom the  
 " Father has sanctified and sent into  
 " the world, Thou blasphemest, because  
 " I said I am Son of God? If I do not  
 " the works of my Father, believe me  
 " not; but if I do, and if ye believe not  
 " me, believe the works, that ye may  
 " know and believe that the Father is  
 " in me and I in him." They sought  
 " therefore to take him, and he  
 " went away from thence, and he  
 " departed again toward the Jordan;  
 " for the pharisees John was testifying of  
 " the light, and he abode there. And  
 " many came to him, and said, John  
 " did no sign here of things which  
 " John said of thee, and thou wast true.  
 " And many believed on him there.

11. New York was a protest [1891]  
 det. League of Nations of the

[illegible]

village of Mary and Marthe, her sister.  
 It was the Mary who comforted the  
 Lord with ointment and wiped his  
 feet with her hair, whose brother  
 Lazarus was sick. The angels there-  
 fore sent to him, saying: Lord, be-  
 hold, is whom thou hast loved? Is dead.  
 But when Jesus heard of it, he said:  
 This sickness is not unto death, but  
 for the glory of God, that the Son of  
 God may be glorified by it. Now  
 Jesus loved Marthe, and her sister,  
 and Lazarus. When therefore he  
 heard, he is sick, he remained two  
 days then in the place where he was.  
 Then, after that he says to his dis-  
 ciples, Let us go into Judaea again.  
 The disciples say to him, Rabbi, Jews  
 will now kill thee, because thou  
 sayest that thou art the Christ.  
 Jesus answered, Are there not seven  
 hours in the day? If any one walk  
 in the day, he does not stumble, be-  
 cause he sees the light of the world;  
 but if any one walk in the night, he  
 stumbles, because the light is not in  
 him. These things said he, and  
 when they had come to thence, Lazarus,  
 our friend, is fallen asleep, but I go,  
 that I may awake him out of sleep.  
 The disciples therefore said to him,  
 Lord, if he be fallen asleep, he will get  
 well. But Jesus spoke of his death;  
 but they thought that he spoke of  
 the recovery of his life. Jesus therefore then  
 said to them plainly, Lazarus has  
 died. And I rejoice on your account  
 that I was not there, in order that ye  
 may believe. But let us go to him.  
 Thomas therefore, called Didymus,  
 said to his fellow disciples, Let us  
 also go, that we may die with him.

[illegible]



him to have been four days already<sup>1</sup> in the tomb. Now Bethany was near Jerusalem, about fifteen stadia off, and many of the Jews came to Martha and Mary, that they might consult them concerning their brother. Martha then, when she heard Jesus is coming, went to meet him; but Mary sat in the house. Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died; but<sup>b</sup> even now I know, that whatsoever thou shalt ask<sup>c</sup> of God, God will give thee. Jesus says to her, Thy brother shall rise again. Martha says to him, I know that he will rise again in the resurrection in the last day. Jesus said to her, I am the resurrection and the life: he that believes on me, though he have died, shall live; and every one who lives and believes on me shall never die. Believest thou this? She says to him, Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the world. And having said this, she went away and called her sister Mary secretly, saying, The teacher is come and calls thee. She,<sup>d</sup> when she heard that, rises up quickly and comes to him. Now Jesus had not yet come into the village, but was in the place where Martha came to meet him. The Jews therefore who were with her in the house and consulting her, seeing Mary that she rose up quickly and went out, followed her, saying, She goes to the tomb, that she may weep there.

24 Mary therefore, when she came where  
Jesus was, seeing him, fell at his feet,  
saying to him, Lord, if thou hadst  
been here, my brother had not died.  
25 Jesus therefore, when he saw her  
weeping, and the Jews who came with  
her weeping, was deeply moved<sup>1</sup> in  
spirit, and was troubled;— and said,  
Where have ye put him? They say to  
him, Lord, come and see. Jesus wept.  
26 The Jews therefore said, Behold how  
he loved him! And some of them  
said, Could not this [man], who has  
opened the eyes of the blind [man],  
have seen that this [man] also  
27 should not have died? Jesus there-  
fore, again deeply moved<sup>1</sup> in himself,  
comes to the tomb. Now it was a cave,  
and a stone lay upon it. Jesus says,  
Take away the stone. Maries, the  
sister of the dead, says to him, Lord,  
he stinks already, for he is four days  
28 [there]. Jesus says to her, Did I not  
say to thee, that if thou shouldst be-  
lieve, thou shouldst see the glory of  
31 God? They look therefore the stone  
away.<sup>2</sup> And Jesus lifted up his eyes  
on high and said, Father, I thank  
32 thee that thou hast heard me; but I  
knew that thou always hearest me;  
but on account of the crowd who stand  
around I have said [it], that they  
may believe that thou hast sent me.  
33 And having said this, he cried with a  
loud voice, Lazarus, come forth. And  
the dead came forth, bound feet  
and hands with graveclothes, and his face  
was bound round with a handker-  
chief. Jesus says to them, Loose him.

<sup>19</sup> and let him go. Many therefore of  
the Jews who came to Mary and saw  
what he had done, believed on him :  
<sup>20</sup> but some of them went to the Pharise-  
es and told them what Jesus had  
<sup>21</sup> done. The chief priests, therefore,  
and the Pharisees gathered a council,  
and said, What do we ? for this man  
<sup>22</sup> does many signs. If we let him thus  
alone, all will believe on him, and the  
Romans will come and take away  
<sup>23</sup> both our place and our nation. But a  
certain one of them, Caiaphas, being  
high priest that year, said to them,  
<sup>24</sup> Ye know nothing nor consider that  
it is profitable for you that one man  
die for the people, and not that the  
<sup>25</sup> whole nation perish. But this he  
did not say of himself; but, being  
high priest that year, prophesied that  
Jesus was going to die for the nation;  
<sup>26</sup> and not for the nation only, but that  
he should also gather together into  
one the children of God who were  
<sup>27</sup> scattered abroad. From that day  
therefore they took counsel that they  
<sup>28</sup> might kill him. Jesus therefore  
walked no longer openly among the  
Jews, but went away thence into the  
country near the desert, in a city  
called Ephraim, and there he was  
<sup>29</sup> joined with his disciples.  
<sup>30</sup> But the passover of the Jews was  
near, and many went up to Jerusa-  
lem out of the country before the  
passover, that they might purify  
<sup>31</sup> themselves. They sought therefore  
Jesus, and said among themselves,  
standing in the temple, What do we

think? That he will not come to the  
 57 feast? Now\* the chief priests and  
 the Pharisees had given command-  
 ment\* that if any one knew where  
 he was,\* he should make it known,  
 that they might take him.

XII. Jesus therefore, six days before the passover, came to Bethany, where was the dead: [man] Lazarus, whom Jesus raised from among [the] dead.  
 1 There therefore they made him a supper, and Martha served, for Lazarus was one of those at table with him. Mary therefore, having taken a pound of ointment of pure<sup>2</sup> nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. One of his disciples therefore, Judas [son] of Simon Iscariote, who was about to deliver him up, says, Why was this ointment not sold for three hundred denarii and given to the poor? But he said thus, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into [it]. Jesus therefore said, Suffer her to have kept this for the day of my preparation for burial;<sup>3</sup> for ye have the poor always with you, but me ye have not always. A great crowd therefore of the Jews knew that he was<sup>4</sup> there; and they came, not because of Jesus only, but also that they might see Lazarus whom he raised from among [the] dead. But the chief priests took counsel that they should kill Lazarus also, because

is and all have got before or after (about, vi)

<sup>4</sup> Some would 'link' with *no* B O<sup>8</sup> X 1 in Yere.<sup>1</sup> *Journal of Polymer Science: Part A: Polymer Chemistry*, 1998, 36, 1111-1120.

<sup>1</sup> *Op. 'puzzled'.* I am not satisfied with 'deeply'.

Three who lived on the same street from 19

Grouped (Mull. & 80; Mar. 2, 60; 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882,

originally "morning." But here we witness a change in the meaning of the word. It now

the feeling produced by the deep rock cover in contact with the surface of Earth, over the layers

by winning the power of death over the human spirit. There was no last explanation that man

was deeply antagonized to the power of evil and Satan in death. The Father (see *Exodus*), P.O.

many residents, understood it as representing what

was passing in his own spirit, restraining himself. But that it would be reproving himself.

which caused the accident, and does not agree with it during verse 26. Lachman is quoted for granting:

may be 'approved' in the next world. Rephrasing

low immaturity, adjectives with other subjective feel-  
ings (e.g. *glad*). Consider the use of *glad* in

see (Vol. 1, 1982). Compare the use of anatomical  
materials. *Reprint* in *Gen. 21*, 1982, 37, 38.

- \* Or "standardized"
- \* T.L. adds "where the closed area laid" with  $\pi A$

[illegible]

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\* Same as 1. And, with  $B \subseteq L$ ,  $\alpha \in A \subseteq X$   
 $\Delta$  Ac,  $\Delta$  Sym Monot.  $\Delta$  insert.  $\Delta$  Next all ok.

\* T. R. [read](#) - [Jensen](#), with R. C. D. B. K. N. A.

*Ac. 23 pp., A B C<sup>2</sup> L & Jm Menand inst.*

ready for use. The D.E.M. is a small, portable, and easy to use device. It is used to measure the amount of water in the soil. The D.E.M. is used to measure the amount of water in the soil. The D.E.M. is used to measure the amount of water in the soil.

\* So, at B D 10 82, I. V. alone / themselves, reading

<sup>1</sup> 'L. R. reads' is, 'with A. N. S. on the Dial' (1941).

1. R. seeds, both, with DICHOTOM:

A. P. K. L. M. U. A. D. O. I. S. N. 0000-0000

<sup>1</sup> authors,  $\mathfrak{g}(\mathfrak{h}) \cong \mathfrak{B}(\mathfrak{L}, \mathfrak{M})$ , and  $\mathfrak{A} \oplus \mathfrak{K} \oplus \mathfrak{N} \cong \mathfrak{L}$ .

7. Latitude: 22°

For H.L. X Voss College (1994). The Journal: A B

1. The first, 1994-1995, was the first time that the U.S. had a trade deficit with the EU.

\* F. H. Smith's Jewish, recorded by, with H. K. ...  
... of H. K. ... & H. K. ...

\* On "Supply" a word of thanks to interviewers.

but most likely "pore," if used as from above, it would be either "pore" or "pore." See

\* (see English entry read with *supra*) is false.

usually used for dry feed. The instructions to use

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

**Diagnosis:** I have assigned the problem to 9 B D A  
L Q X 31.21 and use *Binary Value Mapping*, and come

for Lack, Thiel, Tye, Meyer and Alford. Sub-  
mitted by Dr. W. Grueh, line 11 is missing. The

...and the ...

of no preparation for burial has also kept them



many of the Jews went away on his account and believed not Jesus.

On the morrow a great crowd who came to the feast, having heard that Jesus is coming into Jerusalem, took branches of palm and went out to meet him, and cried, Hosanna, blessed is he that comes in the name of the Lord, the king of Israel.

And Jesus, having found a young ass, sat upon it; as it is written, Fear not, daughter of Zion: behold, thy king cometh, sitting on an ass's colt.

Now his disciples knew not these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him. The crowd therefore that was with him here witness because he had called Lazarus out of the tomb, and raised him from among the dead. Therefore also the crowd met him because they had heard that he had done this sign. The Pharisees therefore said to one another, Ye see that ye profit nothing: behold, the world is gone after him.

And there were certain Greeks among them who came up that they might worship in the feast; these therefore came to Philip, who was of Bethsaida of Galilee, and they asked him saying, Sir, we desire to see Jesus. Philip comes and tells Andrew, (and when Andrew comes and Philip, and they tell Jesus, then Jesus answered them saying, The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except the grain of wheat fall into the ground, it abideth alone; but if it die, it beareth much fruit. He that loveth his life shall lose it, and he that loseth his life in this world shall keep it to life eternal. If

any man will lose his life for me, let him follow me; and where I am, there also shall be my servant. (And if any man serve me, him shall the Father honour. Now is my soul troubled, and what shall I say? Father, save me from this hour. Yet on account of this have I come to this hour. Father, glorify thy name. There cometh therefore a voice out of heaven, I have glorified and will glorify thee again. The crowd therefore which stood there) and heard it said that it had thundered. Others said, An angel has spoken to him. Jesus answered and said, Not as my honour but this: now cometh the hour of my death. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up out of the world, will draw all to me. And this he said signifying what death he was about to die. The crowd answered him, We have heard out of the law that the Christ abideth for ever; and how sayest thou that the Son of man must be lifted up? Who is this, the Son of man? Jesus therefore said to them, Ye a little while is the light amongst you. Walk while ye have the light, that darkness may not overtake you. And he who walks in the darkness does not know whither he goes. While ye have the light, believe in the light, that ye may become sons of light. Jesus said these things, and going away hid himself from them.

But though he had done so many signs before them, they believed not on him. What the word of the prophet Isaiah which he said might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed? On this account their world was not believe,

because Moses said again, He has blinded their eyes and hardened their heart, that they may not see with their eyes and understand with their heart and be converted and I should heal them. These things said Jesus because he saw his glory and signs of him. Although indeed from among the rulers also many believed in him, but on account of the Pharisees did not confess him; that they might not be put out of the synagogue; for they loved glory from men rather than glory from God.

But Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me; and he that beholdeth me, beholdeth him that sent me. I am come into the world [to] light, that every man that believeth on me may not abide in darkness; and if any one hear my words and do not keep them, I judge him not, for I am not come that I should judge the world, but that I might save the world. He that rejecteth me and does not receive my words, has him who judges him: the word which I have spoken, that shall judge him in the last day. For I have not spoken from myself, but the Father who sent me has himself given me commandment what I should say and what I should speak; and I know that his commandment is life eternal. What therefore I speak, as the Father has said to me, so I speak.

XIII. Now before the feast of the passover, Jesus, knowing that his hour had come that he should de-

part out of this world to the Father, having loved his own who were in the world, loved them to the end. And during supper, the devil having already put it into the heart of Judas [son] of Simon, Iscariote, that he should deliver him up, [Jesus] knowing that the Father had given him all things into his hands, and that he came out from God and was going to God, rose from supper and laid aside his garments, and having taken a linen towel he girded himself: then he poured water into the washhand basin, and began to wash the feet of the disciples, and to wipe them with the linen towel with which he was girded. He comes therefore to Simon Peter; and he says to him, Lord, dost thou wash my feet? Jesus answered and said to him, What I do thou dost not know now, but thou shalt know hereafter. Peter says to him, Then shalt never wash my feet. Jesus answered him, Unless I wash thee, thou hast not part with me. Simon Peter says to him, Lord, not my feet only, but also my hands and my head. Jesus says to him, He that is washed all over needs not to wash save his feet, but is wholly clean; and ye are clean, but not all. For he knew him that delivered him up; on account of this he said, Ye are not all clean. When therefore he had washed their feet and taken his garments, having sat down again he said to them, Do ye know what I have done to you? Ye call me the Teacher and the Lord,

\* Or, he is present by, 12, 14, 15.  
\* Simon said, Now, with 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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and ye shall see me, and, because I<sup>1</sup> go away to the Father? They said therefore, What is this which he says [of] the little while? We do not know [of] what he speaks. Jesus knew therefore<sup>2</sup> that they desired to demand of him, and said to them, Do ye inquire of this among yourselves that I said, A little while and ye do not behold me; and again a little while and ye shall see me? Verily, verily, I say to you, that ye shall weep and lament, ye, but the world shall rejoice; and ye<sup>3</sup> will be grieved, but<sup>4</sup> your grief shall be turned to joy. A woman, when she gives birth to a child, her grief because her hour has come; but when the child is born, she no longer remembers the trouble, on account of the joy that a man has been born into the world. And ye now therefore have grief: but I will see you again, and your heart shall rejoice, and your joy no one takes from you. And in that day ye shall demand<sup>5</sup> nothing of me: verily, verily, I say to you, whatsoever ye shall ask<sup>6</sup> the Father in my name, he will give you.<sup>7</sup> Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things I have spoken to you in allegories; but will declare<sup>8</sup> to you openly concerning the Father. In that day ye shall ask in my name; and I say not to you that I will demand<sup>9</sup> of the Father for you, for the

Father himself has affection<sup>10</sup> for you, because ye have had affection<sup>11</sup> for me, and have believed that I come out from<sup>12</sup> God. I came out from<sup>13</sup> the Father and have come into the world; again I leave the world and go to the Father. His disciples say to him, Lo, now thou speakest openly and utterest no allegory. Now we know that thou knowest all things, and hast witnessed that any one should demand of thee. By this we believe that thou art come from<sup>14</sup> God. Jesus answered them, Do ye now believe? Behold, the hour is coming, and has<sup>15</sup> come, that ye shall be scattered, each to his own, and shall leave me alone; and yet I am not alone, for the Father is with me. These things have I spoken to you that if ye might have peace. In the world ye have<sup>16</sup> tribulation; but be of good courage: I have overcome the world.

XVII. These things Jesus spoke, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son<sup>17</sup> may glorify thee, as thou hast given him authority<sup>18</sup> over all flesh, that [as to] all that thou hast given to him, he should give them life eternal. And this is the eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth, I have<sup>19</sup> completed the work which thou gavest me that I should do it; and now glorify me, O thou Father, along with myself, with the glory which I

had along with<sup>20</sup> thee before the world was. I have manifested thy name to the men whom thou gavest me out of the world. They were thine, and thou gavest<sup>21</sup> them me, and they have kept thy word. Now they have known that all things that thou hast given me are of thee; for the world<sup>22</sup> which thou hast given me I have given them, and they have received [them], and have known truly that I came out from thee, and have believed that thou<sup>23</sup> sentest me. I demand concerning them; I do not demand concerning the world, but concerning those whom thou hast given me, for they are thine, and all that is mine is thine, and [all] that is thine mine; and I am glorified in them. And I am no longer in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one as we. When I was with them<sup>24</sup> I kept them in thy name; those thou hast given me<sup>25</sup> I have guarded, and not one of them has perished, for the son of perdition, that the scripture might be fulfilled. And now I come to thee. And these things I speak in the world, that they may have my joy fulfilled in them. I have given them thy word<sup>26</sup> and the world has hated them, because they are not of the world, so<sup>27</sup> I am not of the world. I do not de-

mand that these should take them out of the world, but that thou shouldst keep them out of evil. They are not of the world, as I am not of the world. Sanctify them by the<sup>28</sup> truth: thy word is truth. As thou hast sent me into the world, I also have sent them into the world; and I sanctify myself for them, that they<sup>29</sup> also may be sanctified by truth. And I do not demand for these only, but also for those who believe<sup>30</sup> on me through thy word; that they may be all one, as thou, Father, [art] in me, and I in thee, that they<sup>31</sup> also may be one<sup>32</sup> in us, that the world may believe that thou<sup>33</sup> hast sent me. And the glory which thou hast given me I have given them, that they<sup>34</sup> may be one, as we are one; I in them and thou in me, that they may be perfected into one [and] that the world may know that thou<sup>35</sup> hast sent me, and [that] thou hast loved them as thou hast loved me. Father, [as to] those whom<sup>36</sup> thou hast given me, I desire that where I am they<sup>37</sup> also may be with me, that they may behold my glory which thou hast given<sup>38</sup> me, for thou lovedst me before [the] foundation of [the] world. Righteous Father,—and the world has not known thee, but I have known thee, and those<sup>39</sup> have known that thou<sup>40</sup> hast sent me. And I have made known to them thy name.

<sup>1</sup> A B D N A H I and others add (see D E T &c.) <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup>

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup>

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup>

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup>

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and will make [it] known that the love with which thou hast loved me may be to them and I to them.

(XVIII.) Jesus, having said these things, went out with his disciples beyond the torrent Cedron, where was a garden, into which he entered, he<sup>1</sup> and his disciples. And Judas also, who delivered him up, knew the place, because Jesus was often there, in company with his disciples. Judas therefore, having got the band, and officers of the chief priests and Pharisees, comes there with lanterns and torches and weapons. Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? They answered him, Jesus the Nazarene. Jesus saith to them, I am [he]. And Judas also, who delivered him up, stood with them. When therefore he said to them, I am [he], they went away backward and fell to the ground. He demanded of them themselves again, Whom seek ye? And they said, Jesus the Nazarene. Jesus answered, I told you that I am [he]; it is therefore ye seek me, but I have said away; that the word might be fulfilled which he spoke, [As to] them whom thou hast given me, I have not lost one of them. Simon Peter therefore, having a sword, drew it, and smote the bondman of the high priest and cut off his right ear; and the bondman's name was Malchus.

Jesus therefore said to Peter, Put thy sword into the sheath; the cup which the Father has given me, shall I not drink it?

The band therefore, and the chief priests, and the officers of the Jews, took Jesus and bound him; and they led him away to Annas first; for he

was father-in-law to Caiaphas, who was high priest that year. But it was Caiaphas who counselled the Jews that it was better that one man should perish for the people. Now Simon Peter followed Jesus, and the other disciple. But that disciple was known to the high priest, and went in with Jesus into the palace of the high priest; but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the porters and brought in Peter. The maid therefore, who was portress, says to Peter, Art thou also of the disciples of this man? He saith, I am not. But the bondmen and officers, knowing made a fire of coals (for it was cold), stood and warmed themselves; and Peter was standing with them and warming himself.

The high priest therefore demanded of Jesus concerning his disciples and concerning his doctrine. Jesus answered him, I spoke openly to the world; I taught always in the synagogues and in the temple, where all the Jews come together, and in secret I have spoken nothing. Why demandest thou of me? Demand of those who have heard, what I have spoken to them; behold, they know what I have said. But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high priest thus? Jesus answered him, If I have spoken evil, bear witness of the evil; but if not, why smitest thou me? Annas (then) had sent him bound to Caiaphas the high priest.

But Simon Peter was standing and warming himself. They said there-

fore to him, Art thou also of his disciples? He denied, and said, I am not. One of the bondmen of the high priest, who was known of him, whom our Master cut off, says, Did not I see thee in the garden with him? Peter denied therefore again, and immediately [his] cock crew.

They lead therefore Jesus from Caiaphas to the pretorium; and it was early morn. And they entered not into the pretorium, that they might not be defiled, but sat the passover. Pilate therefore went out to him<sup>2</sup> and said, What accusation dost thou bring against this man? They answered and said to him, If thou [man] were not an evil-doer, we should not have delivered him up to thee. Pilate therefore said to them, Take him ye, and judge him according to your law. The Jews therefore said to him, It is not permitted to us to put any one to death; that the word of Jesus might be fulfilled which he spoke, signifying what death he should die. Pilate therefore entered again into the pretorium and called Jesus, and said to him, Thou art the king of the Jews? Jesus answered [him], That thou sayest this of thyself, or have others said it to thee concerning me? Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered thee up to me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not from hence. Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest [it], for I am a king.

I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth bears my voice. Pilate saith to him, What is truth? And having said this he went out again to the Jews, and says to them, I find no fault whatever in him. But ye have a custom that I release unto you at the passover; will ye therefore that I release unto you the king of the Jews? They cried therefore again all, saying, Not this [man], but Barabbas. Now Barabbas was a robber.

XIX. Then Pilate therefore took Jesus and scourged [him]. And the soldiers having plaited a crown of thorns put it on his head, and put a purple robe on him, and came to him and said, Hail, king of the Jews! and gave him blows on the face. And Pilate went out again and says to them, lo, I bring him out to you, that ye may know that I find in him no fault whatever. When therefore went forth without, wearing the crown of thorns and the purple robe. And he says to them, Behold the man! When therefore the chief priests and the officers saw him they cried out saying, Crucify, crucify [him]. Pilate says to them, Take him ye and crucify [him], for I find no fault in him. The Jews answered him, We have a law, and according to [our] law he ought to die, because he made himself Son of God. When Pilate therefore heard this word, he was the rather afraid, and went into the pretorium again and says to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore says to him, Speakest thou not

<sup>1</sup> i. e. Jesus.

<sup>2</sup> i. e. Annas. Ver. om. "Jesus." <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> 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<sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup>



to me? Dost thou not know that I have authority to release<sup>1</sup> thee? Jesus answered,<sup>2</sup> They had<sup>3</sup> no authority whatever against me if it were not given to thee from above. On this account he that has delivered me up to thee has [the] greater sin. From this time Pilate sought to release him; but the Jews cried out saying, If thou releasest this [man], thou art not a friend to Caesar. Every one making himself a king speaks against Caesar. Pilate therefore, having heard these words,<sup>4</sup> led Jesus out and sat down upon [the?] judgment-seat, in a place called Pavement, but in Hebrew Gabbatha; (now it was [the] preparation of the passover; it was<sup>5</sup> about the sixth hour;) and he says to the Jews, Behold your king! But they cried out, Take [him] away, take [him] away, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then therefore he delivered him up to them, that he might be crucified; and they took Jesus and led him away.<sup>6</sup> And he went out, bearing his cross, to the place called [place] of a skull, which is called in Hebrew, Golgotha; where they crucified him, and with him two others, [one] on this side, and [one] on that, and Jesus in the middle. And Pilate wrote a title also and put it on the cross. But there was written, Jesus the Nazarene, the King of the Jews. This title therefore many of the Jews read, for the place of the city where Jesus was crucified was near;<sup>7</sup> and it was written in Hebrew,

Greek, Latin.<sup>8</sup> The chief priests of the Jews therefore said to Pilate, Do not write, The king of the Jews, but that he<sup>9</sup> said I am king of the Jews. Pilate answered, What I have written, I have written. The soldiers therefore, when they had crucified Jesus, took his clothes and made four parts, to each soldier a part, and the body coat; but the body coat was seamless, woven through the whole from the top. They said therefore to one another, Let us not rend it, but let us man law for it, whose it shall be; that the scripture might be fulfilled which says,<sup>10</sup> They parted my garments among themselves, and on my vesture they cast lots. The soldiers therefore did these things.

And by the cross of Jesus stood his mother, and the sister of his mother, Mary the [wife] of Clopas, and Mary of Magdala. Jesus therefore, seeing his mother, and the disciple standing by whom he loved, says to his mother, Woman, behold thy son. Then he says unto the disciple, Behold thy mother. And from that hour the disciple took her to his own home. After this, Jesus, knowing that all things were now finished, that the scriptures might be fulfilled, says, I thirst. There was a vessel therefore<sup>11</sup> there full of vinegar, and having filled a sponge with vinegar, and putting it on a reed, they put it up to his mouth. When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head, he delivered up his spirit. The Jews therefore, that the bodies might not remain on the cross on the sabbath,

for it was [the] preparation, (for the day of that sabbath was a great<sup>12</sup> day,) demanded of Pilate that their legs might be broken and they taken away. The soldiers therefore came and broke the legs of the first and of the other that had been crucified with him; but coming to Jesus, when they saw that he was already dead they did not break his legs, but one of the soldiers pierced his side with a spear, and immediately there came out blood and water. And he who saw it bears witness, and his witness is true, and he<sup>13</sup> knows that he says true that ye also may believe. For these things took place that the scripture might be fulfilled, Nil a bone of him shall be broken. And again another scripture says, They shall look on him when they pierce him. And<sup>14</sup> after these things Joseph of Arimathea, who was a disciple of Jesus, but secretly through fear of the Jews, demanded of Pilate that he might take the body of Jesus; and Pilate allowed it. He came therefore and took away the body of Jesus.<sup>15</sup> And Nicodemus also, who at first came to Jesus<sup>16</sup> by night, came, bringing a mixture of myrrh and aloes, about a hundred pounds [weight]. They took therefore the body of Jesus and bound it up in linen with the spices, as it is the custom with the Jews to prepare for burial.<sup>17</sup> But there was in the place where he had been crucified a garden, and in the garden a new tomb, in which no one had ever been laid. There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus.

XX. And on the first [day] of the week Mary of Magdala comes in early morn to the tomb, while it was still dark, and sees the stone taken away from the tomb. She runs therefore and comes to Simon Peter, and to the other disciple to whom Jesus was attached, and says to them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth and the other disciple, and came to the tomb. And the two ran together, and the other disciple ran forward faster than Peter, and came first to the tomb, and stooping down he sees the linen cloths lying; he did not however go in. Simon Peter therefore comes, following him, and entered into the tomb, and saw the linen cloths lying, and the handkerchief which was upon his head, not lying with the linen cloths, but folded up in a distinct place by itself. Then entered in therefore the other disciple also who came first to the tomb, and he saw and believed; for they had not yet known the scripture, that he must rise from among [the] dead. The disciples therefore went away again to their own homes. But Mary stood at the tomb weeping without. As therefore she went, she stooped down into the tomb, and behold two angels sitting in white [garments], one at the head and one at the feet, where the body of Jesus had lain. And they<sup>18</sup> say to her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have laid him. Having said these things she turned backward and beheld

<sup>1</sup> T. B. *exponere* 'release' *lat.* 'crucify' with D E — G, X Y Z & c. in 1000 Vat. Syriac; *lat.* 'release'.

<sup>2</sup> Many add *etiam*, with D D L & c. (see note); X Y Z & c. in 1000 Vat. Syriac.

<sup>3</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>4</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>5</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>6</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>7</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>8</sup> T. B. reads.

<sup>9</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>10</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>11</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>12</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>13</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>14</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>15</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>16</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>17</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>18</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>1</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>2</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

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<sup>4</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>5</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

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<sup>7</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>8</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

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<sup>8</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>9</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.

<sup>10</sup> T. B. reads *etiam* with K B D (1000); X Y Z & c. in 1000 Vat. Syriac.



Jesus standing [there], and knew not  
 12 that it was Jesus. Jesus says to her,  
 Woman, why dost thou weep? Whom  
 seekest thou? She, supposing that  
 was the gardener, says to him, Sir,  
 if thou knowest him that I seek, tell  
 me where thou hast laid him, and I  
 15 will take him away. Jesus says to  
 her, Mary. She, turning round, says  
 to him in Hebrew, "Rabboni," which  
 means Teacher. Jesus says to her,  
 20 Touch me not, for I have not yet  
 ascended to my Father; but go to  
 my brethren and say to them, I ascend  
 to my Father and your Father, and  
 25 to my God and your God. Mary of  
 Magdalen comes by way of word to the  
 disciples that she had seen the Lord,  
 and [that] he had said these things  
 to her.

32 When therefore it was evening on  
that day, which was the first (day)  
of the week, and the doors shut where  
the disciples were,\* through four  
of the Jews, James came and stood in the  
middle, and says to them, Brethren (he)  
is to you. And having said that, he  
33 showed us about his hands and his  
sides. The disciples rejoiced there-  
fore, having seen the Lord. (Jesus)  
and therefore again to them, Peace  
(be to you): so the Father sent me  
34 both, I also send you. And having  
said that, he breathed into them,  
and says to them, Receive (the) Holy  
35 Spirit: whomsoever you shall bind  
they are bound\* to them: whose-  
soever shall be bound, they are releas-  
36 ed. But Thomas, one of the twelve,  
called Didymus, was not with them,  
37 when Jesus came. The other disci-  
ples therefore said to him, We have

even the Lord. But he said to them, Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe. And eight days after, his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, Peace be to you. Then he says to Thomas, Bring my finger here, and see the marks; and bring thy hand, and put it into my side; and be not unbelieving, but believing. Thomas answered and said to him, My Lord and my God. Jesus says to him, Because thou hast seen me, thou hast believed; blessed they who have not seen and have believed.

<sup>10</sup> Many other signs therefore also Jesus did before his<sup>11</sup> disciples which are not written in this book, but because we witness that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name.

301 And those things Jesus said, said himself again to the disciples at the end of Thiberias. And he said:  
302 Blessed (I myself) think. There were  
303 together Simon Peter, and Thomas  
304 called Didymos, and Nathanael who  
305 was of Cana of Galilee, and the [son]  
306 of Zebedee, and two others of the dis-  
307 ciples. Simon Peter says to them: I  
308 go to fish. They say to him: We  
309 also come with thee. They went forth  
310 and went on board,<sup>8</sup> and that night  
311 took nothing,<sup>9</sup> and early in the morn-  
312 ing breaking,<sup>5</sup> some stood on the  
313 shore: the disciples however did not  
314 know that it was Jesus. Some things

fore says to them, Children, have ye  
 anything to sell? They answered  
 him, No. And he said to them, Cast  
 the net in the right side of the ship  
 and ye will find. They cast therefore,  
 and they could no longer draw it,  
 from the multitude of fishes. Then  
 disciple threefold, whom Jesus loved,  
 says to Peter, It is the Lord. Simon  
 Peter therefore, having heard that it  
 was the Lord, girded himself (on  
 him) (for he was naked), and cast  
 himself into the sea; and the other  
 disciples came in the small boat, for  
 they were not far from the land, but  
 somewhat about two hundred cubits,  
 dragging the net of fishes. When  
 therefore they went out on the land,  
 they saw a fire of coals there, and fish  
 laid on it, and bread. Jesus says to  
 them, Bring of the fishes which ye  
 have now taken. Simon Peter  
 went up and drew the net to the land  
 full of great fishes, a hundred and  
 fifty-three; and though there were so  
 many, the net was not rent. Jesus  
 says to him, Come [and] dine. But  
 none of the disciples dared inquire of  
 him, Who art thou? knowing that  
 it was the Lord. Jesus comes and  
 takes the bread and gives it to them,  
 and the fish in like manner. This is  
 already the third time that Jesus had  
 been manifested to the disciples,  
 having risen from among the dead.  
 When therefore they had dined,  
 Jesus says to Simon Peter, Son of  
 Jonas, lovest thou me more than  
 these? He says to him, Yes,  
 Lord; thou knowest that I love thee.  
 He says to him, Feed  
 my lambs. He says to him again a  
 second time, Simon, son of Jonas,  
 lovest thou me? He answers him, Yes.

Lord! then knowest<sup>st</sup> that I am  
attached to thee— He says to him,  
Stephened say aloud— He says to him  
the third time, Simon, (son) of Jonas,<sup>s</sup>  
art thou attached to me? Peter was  
grieved because he said to him the  
third time, that thou attached to me—  
and said to him, Lord, thou knowest  
all things; thou knowest<sup>st</sup> that I am  
attached to thee. Jesus says to him  
Feed my sheep— Verily, verily, I say  
to thee. When thou wast young, thou  
grashest thyself, and walkest where  
thou desiredst, but when thou shalt  
be old, thou shalt stretch forth thy  
hands, and another shall lead thee  
and bring thee where thou dost not  
desire— That he said this appointing  
by what death he should glorify God.  
And having said this, he gave to him

Follow me. Peter thrice would  
 save the disciple whom Jesus loved  
 following, who also leaned at supper  
 on his breast, and said, Lord, when  
 is that deliver thee? Peter answer-  
 eth him, says he Jesus, Lord, and  
 what of this man? Jesus says to  
 him, If I will that he abide until I  
 come, what is that to thee? Follow  
 thou I say. This word the fathers were  
 not against the brethren. Thus does  
 he show his sin. And I am not un-  
 worthy to give. He does not die; but, if  
 I will that he abide until I come,  
 what is that to thee?

<sup>2</sup> This is also disciple who bears witness concerning these things, and who has written these things; and we know that his witness is true. And there are also many other things which Jesus did, the which of these were written one by one. I suppose that not even the world itself would contain the books written.<sup>2</sup>

[illegible][illegible][illegible]

contain the books written:<sup>2</sup>



## ACTS OF THE APOSTLES.

1. I composed the first discourse, (1) *Theophilus*, concerning all things which Jesus began both to do and to teach, until that day in which, leaving by [the] Holy Spirit charged the apostles whom he had chosen, he was taken up; to whom also he present of himself living, after he had suffered, with many proofs; being seen by them during forty days and speaking of the things which concern the kingdom of God; and, being encircled with them, commanded them not to depart from Jerusalem, but to await the promise of the Father, which (said he) ye have heard of me. For John indeed baptized with water, but ye shall be baptized with [the] Holy Spirit after now not many days.

2. They therefore, being come together, asked him saying, Lord, is it at this time that thou restorest the kingdom to Israel? And he said to them, It is not yours to know times or seasons, which the Father has placed in his own authority; but ye will receive power, the Holy Spirit having come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and to the end of the earth. And having said these things he was taken up,

they beholding him, and a cloud received him out of their sight.

3. And as they were gazing into heaven, as he was going, behold, also two men stood by them in white clothing, who also said, Men of Galilee, why do ye stand looking into heaven? This Jesus who has been taken up from you into heaven, shall thus come in the manner in which ye have beheld him going into heaven. Then they returned to Jerusalem from the mount called [the mount] of Olives, which is near Jerusalem, a sabbath day's journey off. And when they were come into the city, they went up to the upper chamber where were staying both Peter, and John, and James, and Andrew, Philip, and Thomas, Bartholomew and Matthew, James (son) of Alphaeus, and Simon the zealot, and Jude [the brother] of James. These gave themselves all with one accord to continual prayer, with several women, and Mary the mother of Jesus, and with his brethren.

4. And in those days Peter, standing up in the midst of the brethren, said, (the crowd of names [who were] together [was] about a hundred and twenty.) Brethren, it was necessary that the scripture should have been

fulfilled which the Holy Spirit spoke before, by the mouth of David, concerning Judas, who became guide to those who took Jesus; for he was numbered amongst us, and had received a part in this service. (This man thus indeed got a field with [the] reward of iniquity, and, having fallen down headlong, burst in the midst, and all his bowels gushed out.) And it was known to all the inhabitants of Jerusalem, so that that field was called in their own dialect *Aceldama*; that is, field of blood.) For it is written in [the] book of Psalms, Let his habitation become desolate, and let there be no dweller in it; and, Let another take his overserership. It is necessary therefore that of the men who have assembled with us all [the] time in which the Lord Jesus came in, and went out among us, beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection.

5. And they appointed two, Joseph, who was called Barnabas, who had been surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, knower of the hearts of all, show which one of these two thou

hast chosen, to receive the lot of this service and apostleship, from which Judas transgressing fell to go to his own place. And they gave lots on them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

II. And when the day of Pentecost was now accomplishing, they were all together in one place. And there came suddenly a sound out of heaven as of a violent impetuous blowing, and filled all the house where they were sitting. And there appeared to them parted tongues, as of fire, and it sat upon each one of them. And they were all filled with [the] Holy Spirit, and began to speak with other tongues as the Spirit gave to them to speak forth.

Now there were dwelling at Jerusalem Jews, proselytes, from every nation of those under heaven. But the rumour of this having spread, the multitude came together, and were confounded, because each one heard them speaking in his own dialect. And all were amazed and wondered, saying, Behold, are not all these who are speaking Galileans? and how do we hear them speak in our own dialect in which we have been born, Par-

thous, and ye were taught that ye were in a Syrian or in an Assyrian?

\* T. R. reads: 'with us' with L. and several ancient versions. Syrr: 'with us' A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. and several others.

\* 'Aceldama.' Used for 'having' by the ancient versions. See Matt. 27, 32. Luke 23, 32, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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<sup>21</sup> to be stoned.<sup>1</sup> And they bring them  
 and set them in the council. And  
<sup>22</sup> the high priest asked them, saying,  
 We greatly enjoyed you<sup>2</sup> not to  
 teach in this manner; and lo, ye  
 have filled Jerusalem with your  
 doctrine, and purpose to bring upon  
<sup>23</sup> us the blood of this man. But  
 Peter answering, and the apostles,  
 said, God must be obeyed rather  
<sup>24</sup> than man. The God of our fathers  
 has raised up Jesus, whom ye have  
 slain, having hanged on a cross.<sup>3</sup>  
<sup>25</sup> Him<sup>4</sup> the God exalted by his right  
 hand at leader and witness, to give  
 repentance to Israel and remission  
<sup>26</sup> of sins. And we are [his<sup>5</sup>] witnesses  
 of these things, and the Holy Spirit,  
 also, which God has given to them  
<sup>27</sup> that obey him. But they, when  
 they heard [these things], were cut  
 to the heart, and took counsel to  
<sup>28</sup> kill them. But a certain [man], a  
 Pharisee, named Gamaliel, a teacher  
 of the law, beth to honour of all the  
 people, rose up in the council, and  
<sup>29</sup> commanded to put the men<sup>6</sup> out for  
 a short while, and said to them, Men  
 of Israel, take heed to yourselves  
<sup>30</sup> as regards these men; what ye are  
 going to do; for before these days  
 Theudas rose up, affecting himself to  
 be somebody, to whom a number  
 of men, about four hundred, were  
 joined; who was slain, and all as  
 many as obeyed him, were dispersed  
<sup>31</sup> and came to nothing. After him  
 rose Judas the Galilee, in the days

<sup>1</sup> T. H. vector: that there might not be a fixed; Canada, with a 90% or 100% of the vector.

—(Hilbert read with T. E. —) Had we not already  
enquired you? with D. H. P. in 22 years, as A. E. and  
Hilbert's small etc.

- 1.5 kg of 0.1% w/v solution of sodium carbonate, and with 1.5 kg of 0.1% w/v solution of sodium carbonate.

1. L. E. results "ins." with  $D+E \in \mathcal{P}(S)$  and  $A \in D$   
 Also,  $\text{card}(A) = 1$  and  $\text{card}(D) = 2$

1. T. B. with V. E. H. P. being made "equation," in  
A. B. the Monograph read "equation."

\* T. A. reads "15" with "C 11 15" in Memory;

<sup>12</sup> T. L. reads 'low' with no authority over a few survivors and this is usually not argued upon.

of the council, and drew away (a number of) people after him; and he perished, and all as many as obeyed him, were scattered abroad. And now I say to you, Withdraw from these men and let them alone, for if this counsel or this work have its origin from men, it will be destroyed; but if it be from God, ye will not be able to pervert them down, but ye be found also fighters against God. And they listened to his advice; and having called the speakers, they beat them, and enjoined them not to speak in the name of Jesus, and dismissed them. They therefore went their way from the presence of the council, rejoicing that they were counted worthy to be dishonoured for his name. And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus was the Christ!

11. But in those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews because their widows were overlooked in the daily ministration. And the twelve, having called the multitude of the disciples to [them], said, It is not right that we, leaving the word of God, should serve tables. Look out therefore, brethren, from among yourselves seven men, well reported of full of [the] [Holy] Spirit and wisdom, whom we will establish over this

\*T. B., with U. F. Air Hough, reads 'at Jesus  
in Chalm. / text in A. B. M.

\* The Workers and Allied Party Members and Officers, last time voters of course, advising that the new I. U. of the T. U. is a development with me. How is it?

[illegible]

Hom. My. on *Stilo*: however, it is only the small, like the *Stilo*, in the *Stilo*.

...and I think it is important to have a good understanding of the world we live in. I think it is important to have a good understanding of the world we live in. I think it is important to have a good understanding of the world we live in.

*Symptomatic*, with H & C. D Ann Memphis

1. T. H. P. is in  $\mathcal{M}$  (assort).

business: but we will give ourselves up to prayer and the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and (the) Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles: and, having prayed, they laid their hands on them. And the word of God increased, and the number of the disciples in Jerusalem was very greatly multiplied, and a great crowd of the priests obeyed the faith.

\* And Stephen, full of grace<sup>1</sup> and power, wrought wonders and great signs<sup>2</sup> among the people.

\* And there arose up certain of those of the synagogue called of the brethren,<sup>1</sup> and of Cyrenians, and of Alexandrians, and of those of Cilicia, and Asia, disputing with

<sup>12</sup> Stephen. And they were not able to resist the wisdom and the Spirit with<sup>2</sup> which he spake. Then they suborned men, saying: We have heard him say blasphemous words against Moses and God.

18 And they raised the people, and the elders, and the scribes. And coming upon him they seized him, and

<sup>14</sup> for we have heard him saying: This

<sup>14</sup> Moses taught me. And all who sat in the carned, looking fixedly on him, saw his face as the face of an angel.

\* E. H. reads "hath," with E. P. 4; "growth and  
abundance," with A. B. 10; "by the," with A. B. 10.

<sup>4</sup> Some would translate this as 'proper name'.

...and the...  
...and the...  
...and the...

\*Or "by" the Holy Spirit, but even so as

by many, 'which' robustly grammaticalizes as *q̄* (pivotal).

11. And the high priests said, Are these things then? so? And he said, Brethren and fathers, hearken. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said to him, Go out of thy land and out of thy kindred, and come into the land which I will show thee. Then going out of the land of the Chaldeans he dwelt in Charran, and thence, after his father died, he removed him into this land in which ye now dwell. And he did not give him an inheritance in it, not even what his foot would stand on; and promised to give it to him for a possession, and to his seed after him, when he had no child. And God spoke thus: His seed shall be a sojourner in a strange land, and they shall enslave them\* and will entreat [them] four hundred years; and the nation to which they shall be in bondage will I judge, said God; and after these things they shall come forth and serve me in this place. And he gave to him [the covenant of circumcision; and thus he bought Isaac and circumcised him the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs. And the patriarch, envying Joseph, sold him away into Egypt. And God was with him, and delivered him out of all his tribulations, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he appointed him chief over Egypt and all his houses. But a famine came upon all the land of Egypt and Canaan, and great distress, and our fathers found no food

last by means of a single thin spring bolt.

\* T. E. Lasswell, "Clips," *South B.C. Daily News-Mirror*,  
London, N.S.W., 21.11.1969.

\* Harry would "know" with  $w A B C$ ,  $D E H F$  **100** times.

Y. M. cryptus (n=5) with 4 P 14-20 and others;  
no ABCDE.

\* Literally "it," this word.



<sup>1</sup> But Jacob, having heard of them being born in Egypt, sent out our fathers dead; and the second time Joseph was made known to his brethren, and the family of Joseph became known to them. And Joseph sent and called down to him his father Jacob and all his kindred, seventy-five souls. And Jacob went down into Egypt and died; he and our fathers, and were carried over to Sychem and placed in the sepulchre which Abraham bought for a sum of money of the sons of Hamor the father of Sychem. But at the time of promise drew near which God had promised to Abraham, the people increased and multiplied in Egypt, until another king over Egypt arose who did not know Joseph. He dealt subtly with our race, and evil entreated the fathers, saying out their minds that they might not live. In which time Moses was born, and was exceedingly lovely, who was nourished three months in the house of his father. And when he was cast out, the daughter of Pharaoh took him up and brought him up herself [to be] for a son. And Moses was instructed in all [the] wisdom of the Egyptians, and he was mighty in his words and deeds. And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons of Israel.

<sup>14</sup> and saying, I certainly was wronged,  
 he defended (him), and avenged him  
 that was being oppressed, smit-  
<sup>15</sup> ting the Egyptian. For he thought  
 that his brethren would understand  
 that kind by his hand was great  
 than Sisseronem. And they under-  
<sup>16</sup> stood not. And on the morrow he  
 showed himself to them as they were  
 contending, and interposed them to  
 peace, saying, Ye are brethren,  
<sup>17</sup> why do ye wrong one another? But  
 he that was wounding his neighbour  
 thrust him away, saying, Who in-  
 terbathed thee just and judge over  
<sup>18</sup> me? And thou wilt be kill me as  
 thou killedst the Egyptian yester-  
<sup>19</sup> day? And Moses fled at this saying,  
 and became a sojourner in the land  
 of Midian, where he begot two sons.  
<sup>20</sup> And when forty years were fulfilled,  
 an angel<sup>a</sup> appeared to him in the  
 wilderness of mount Sinai, in a flame  
 of fire of a bush. And Moses seeing  
 it wondered at the vision; and as he  
 went up to consider it, there was a  
<sup>21</sup> voice to (him) Lord, I am the God  
 of thy fathers, the God of Abraham,  
 and<sup>b</sup> of Isaac, and<sup>c</sup> of Jacob. And  
 Moses trembled, and durst not re-  
<sup>22</sup> spond (to). And the Lord said to  
 him, Loose the sandals of thy feet,  
 for the place on which thou standest  
<sup>23</sup> is holy ground. I have surely seen  
 the ill treatment of my people which  
 is in Egypt, and I have heard their  
 groan, and have come down to deli-

\* T. R. reads 'his' with D P D Rhyme, = 2 0  
C H P P D Am. only.  
\* T. R. reads 'except' with H P D D Rhyme.  
Mnemonic: D S pronounced: test = A S (rhyme).  
Int. American form: L S T and New York: the  
rhyme of 'except' is not 'test' but 'give'. Mnemonic:  
T. But have pronounced 'test' as 'give'.  
It is not the movement as in 'test' of the previous.  
\* T. R. reads 'over there' with D H P D Rhyme  
H P D Rhyme = A B C Rhyme Rhyme. 'in there' Am.  
= Rhyme.  
\* T. R. reads 'now' with C P D P D Rhyme  
Mnemonic: = 2 0 D Am. only.  
\* Locally: 'to be' G D = 1 letter Rhyme.  
\* T. R. reads 'and' with H P D D Rhyme = A B C  
D H P D Am. Mnemonic Rhyme.  
\* T. R. with H P D D Rhyme, but reads, i.e.,  
mispronounces 'and' as A B C D Am. only.  
\* I have been in another place, named 'now'.

[illegible]

them out of it, and now, now, I  
 will send thee to Egypt. The Moses,  
 whom they refused, saying, Who  
 made thee ruler and judge? him  
 did God send [to be] a ruler and  
 deliverer with<sup>1</sup> the hand of the angel  
 who appeared to him in the bush.  
 He<sup>2</sup> led them out, having wrought  
 wonders and signs on the land of  
 Egypt, and in the third one, and in  
 the wilderness they roared. That is  
 the Moses who said to his sons of  
 Israel, A prophet shall<sup>3</sup> God raise  
 up to you out of your brethren like  
 me [him shall ye hear?]. This is  
 he who was in the assembly by the  
 wilderness, with the angel who spoke  
 to him in the burning bush, and with  
 our fathers; who received Israel  
 to lead us out of Egypt, to whom our  
 fathers would not be subject, but  
 those [him] drew them, and in their  
 hearts turned back to Egypt, saying,  
 to Aaron, Make us gods who shall  
 go before us; for this Moses, who  
 brought us out of the land of Egypt,  
 we know not what has happened to  
 him. And they made a calf in those  
 days, and offered sacrifice to the  
 idol, and rejoiced in the works of  
 their own hands. But God turned  
 and delivered them up to serve the  
 king of Assyria; as it is written in  
 [the] book of the prophets, Have ye  
 offered me victims and sacrifices  
 forty years in the wilderness? O  
 house of Israel! Yea,<sup>4</sup> ye took the  
 law of Micah, and the way of  
 [your] and Benjamin; the great

which ye made to do homage to them; and I will transport you beyond Babylon. Our fathers had the seal of the testimony<sup>20</sup> in the wilderness, as he that spoke to Moses commanded to make it according to the model which he had seen; which also our fathers, receiving from their predecessors, brought in with Zealou when they entered into possession<sup>21</sup> of [the land of] the Canaan, whom God drove out from [the] face of our fathers until the days of David; who found favour before God, and asked to find a tabernacle for the God of Israel; but Solomon built him a house. For the Most High dwelleth in [places]<sup>22</sup> made with hands; he says the prophet: The heaven [is] my throne and the earth the footstool of my feet: what house will ye build me? saith [the] Lord, or where [is the] place of my rest? has not my hand made all these things?<sup>23</sup> O unthought and unconsidered in heart<sup>24</sup> and ears, ye do always resist the Holy Spirit; as even fathers, ye also. Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand concerning the coming of the Just One, of whom ye have now become defensors, ye, and murderers?<sup>25</sup> what have reserved the law as retained? by [the] ministry of angels, and have not kept [it].

<sup>26</sup> And hearing these things they were cut to the heart, and gnashed their teeth against him. But both

[illegible]

10. "We do not wish to give you such a gift," says the king, "but we will give you a horse."







to him, Saul, Saul, why dost thou persecute me? And he said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.<sup>8</sup> But rise up and enter into the city, and it shall be told thee what thou must do. But the men who were travelling with him stood speechless, hearing the voice: but beholding no man. And Saul rose up from the earth, and his eyes being opened he saw no one: but leading him by the hand they brought him into Damascus. And he was three days without seeing, and neither ate nor drank. And there was a certain disciple in Damascus by name Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold, here am I, Lord. And the Lord said to him, Rise up and go into the street which is called Straight, and look in the house of Judas son by name Saul, (he is) of Tarsus: for, behold, he is praying, and has seen (in a vision) a man by name Ananias coming in and putting his hand on him, so that he should see. And Ananias answered, Lord, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem; and how he has authority from the chief priests to bind all who call upon thy name. And the Lord said to him, Go, for this (man) is an elect vessel to me, to bear my name before both nations and kings and (the) sons of Israel. For I will show to him how much he must suffer for my name.

And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, the Lord has sent me, Jesus that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with (the) Holy Spirit. And straightway there fell from his eyes as it were scales, and he saw, and rising up was baptized, and having received food, got strength. And he was with the disciples who were in Damascus certain days. And straightway in the synagogues he preached Jesus that he is the Son of God. And all who heard were astonished and said, Is not this he who destroyed the Jews who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests? But Saul increased the more in power, and confounded the Jews who dwell in Damascus, proving that this is the Christ. Now after many days were fulfilled, the Jews conspired together to kill him. But their plot became known to Saul. And they watched also day and night, that they might kill him: but the disciples took him by night and let him down through the wall, lowering him in a basket. And having arrived at Jerusalem he ceased to join himself to the disciples, and all were afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in

the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. And he was with them, coming in and going out at Jerusalem, and speaking boldly in the name of the Lord. And he spoke and disputed with the Hellenists, but they sought to kill him. And the brethren knowing it, brought him down to Caesarea and sent him away to Tarsus. The assemblies then throughout the whole of Judaea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Ghost.<sup>19</sup> Now it came to pass that Peter, passing through all (quarters), descended also to the saints who sojourned at Lydda. And he found there a certain man, Enneas by name, who had been lying for eight years upon a couch, who was paralyzed. And Peter said to him, Enneas, Jesus, the Christ, build thee up, and make thy couch for thyself. And straightway he rose up. And all who inhabited Lydda and the Decapolis saw him, who turned to the Lord.<sup>20</sup> And in Tarsus there was a certain female disciple, by name Tabitha, which in Greek signifies a woman. She was full of good works and almsdeeds which she did. And it came to pass in those days that she grew sick and died, and having washed her, they put her in the

upper room. But Lydda being near to Joppa, the disciples having heard that Peter was there, sent two men to him, beseeching him, Thine must not delay coming to us. And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber: and all the widows caused by him weeping and showing him the body-clothes and garments which Dorcas had made while she was with them. But Peter, putting them all out, and kneeling down prayed. And turning to the body, he said, Tabitha, arise. And she opened her eyes, and, seeing Peter, sat up. And having given her (his) hand, he raised her up, and having called the women and the widows, presented her to them. And it became known throughout the whole of Joppa, and many believed on the Lord. And it came to pass that he remained many days in Joppa with a certain Simon, a tanner.

Now a certain man in Caesarea, by name Cornelius, a centurion of the band called Italian, pious, and fearing God with all his house, (he) gave much alms to the people, and supplicating God continually, saw clearly in a vision about the fourth hour of the day, an angel of God coming unto him, and saying to him, Cornelius. But he, having spread his eyes upon him, and become full of fear, said, What is it, Lord?

<sup>8</sup> T. R. reads "the Lord said," with H. L. P. V. M. Syr. M. G. Although some have read "And he said."

<sup>9</sup> T. R. reads "Thou art" and the same in other mss. (this) picks up the word brother and answers to the Lord, who said to him, "I am Jesus." And the Lord said to him, with Vulg. Syr. Lat. S. 55b, but in the Greek MS., not in the Syr. Lat. or Vulg.

<sup>10</sup> T. R. reads "But" with Vulg. Lat. Syr. M. G. D. C. H. L. P. V. M. and other mss. (Or) "and."

<sup>11</sup> Some read "rising," with A. B. D. M. Syr. Lat. C. E. H. L. P. and other mss. (Or) "and."

<sup>12</sup> Some read "in a vision," with A. B. D. M. M. G. Lat. L. P. C. H. L. P. and other mss. with S. G. L.

another place in the passage.

<sup>13</sup> Many read "brother" with A. B. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. and other mss. (Or) "and."

<sup>14</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>15</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>16</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>17</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>18</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>19</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>20</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>19</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>20</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>21</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>22</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>23</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>24</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>25</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>26</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>27</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>28</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>29</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>30</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>31</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>32</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>33</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>34</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."

<sup>35</sup> T. R. reads "And" with H. L. P. V. M. and other mss. (Or) "and."











guards, commended [them] to be executed. And he went down from Judaea to Caesarea and stayed [there].  
 10 And he<sup>a</sup> was in better homiety with [the] Tyrrians and Sidonians; but they came to him with one accord, and, having gained Blastus the king's chamberlain, sought peace, because their country was nourished by the king's. And on a set day, clothed in royal apparel and sitting on the elevated seat [of honour], Herod made a public oration to them. And the people cried out, A god's voice and not a man's. And immediately an angel of [the] Lord smote him, because he did not give the glory to God, and he expired, smitten of angels.  
 11 But the word of God grew and spread [itself]. And Barnabas and Saul returned from Jerusalem, having fulfilled the service [entrusted to them], taking also with them John, surnamed Mark.  
 XIII. Now there were in Antioch, in the assembly which was [there], prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius the Cyrenian, and Manass, brother-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now<sup>b</sup> Barnabas and Saul for the work to which I have called them. Then, having fasted and prayed, and having laid [their] hands on them, they let [them] go.  
 12 They<sup>c</sup>, therefore, having been endued with the Holy Spirit, went down to Seleucia, and thence sailed away to Cyprus. And being in Seleucia, they announced the word of God to

the synagogues of the Jews. And they had John also in [their] attendance. And having passed through the whole<sup>d</sup> island as far as Paphos, they found a certain man<sup>e</sup> a magician, a false prophet, a Jew, whose name was Barjesus, who was with the pretenced Sorcerer Pontus, an intelligent man. He, having called Barnabas and Saul to [him], desired to hear the word of God. But Elymas the magician, that so his name is by interpretation, opposed them, seeking to turn away the pretence<sup>f</sup> from the faith. But Saul, who also is [Paul, filled with [the] Holy Spirit,<sup>g</sup> fixing his eyes upon him, said, O full of all deceit and all craft, son of [the] devil, enemy of all righteousness; wilt thou not cease perverting the right paths of [the] Lord? And now behold, [the] Lord's hand is against thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and he went about, he sought persons who should lead him by the hand. Then the pretence<sup>h</sup> ended, seeing which had happened, believed, being amazed at the teaching of the Lord.  
 13 And having sailed from Paphos, Paul and his company came to Parga of Pamphylia; and John separated from them and returned to Jerusalem. But they, passing through from Parga, came to Antioch of Pisidia; and entering into the synagogue on the sabbath day they sat down.  
 14 And after the reading of the law and the prophets, the rulers of the synagogue sent for them, saying, Brethren, if ye have any<sup>i</sup> word of

exhortation to the people, speak.  
 15 And Paul, rising up and making a sign with the hand, said, Brethren,<sup>j</sup> and ye that fear God, hearken. The God of this people Israel<sup>k</sup> chose our fathers, and exalted the people in their apostasy in [the] land of Egypt, and with a high arm brought them out of it, and for a time of about forty years he nursed<sup>l</sup> them in the desert. And having destroyed seven nations in the land of Canaan, he gave them their land as an inheritance. And after these things he gave [them] judges till Samuel the prophet, [to the end of] about<sup>m</sup> four hundred and fifty years. And then they asked for a king, and God gave to them Saul, son of Kish, a man of the tribe of Benjamin, during forty years. And having removed him he raised up to them David for king, of whom also having witness he said, I have found David, son of Jesse, a man after my heart, who shall do all my will. Of this man's seed according to promise has God brought to Israel a Saviour Jesus;  
 16 John having proclaimed before the face of his entry [among the people] [the] baptism of repentance to all

the people of Israel. And as John was fulfilling his course he said, Whom do ye suppose that I am? I am not [he]. But behold, someone one after me, the master of whose feet I am now willing to loose.  
 17 Brethren, sons of Abraham's race, and those who among you fear God, to you has the word of this salvation been sent: for those who dwell in Jerusalem, and their rulers, not having known him, have fulfilled also the words of the prophets which are read on every sabbath, [they] judging [him]. And having found no cause of death [in him], they begged of Pilate that he might be slain. And when they had fulfilled all things written concerning him, they took him down from the cross<sup>n</sup> and put him in a sepulchre; but God raised him from among [the] dead, who appeared for many days to those who had come up with him from Galilee to Jerusalem, who are now<sup>o</sup> his witnesses to the people.  
 18 And we declare unto you the glad tidings of the promise made to the fathers, that God has fulfilled this to us [their] children, having raised up Jesus; as it is also written in the

<sup>a</sup> T. B. reads "Herod" with VUEP; W & A D B E An Mss. only.  
<sup>b</sup> T. B. adds "separate" with B D L P & A D B E An Mss. only.  
<sup>c</sup> T. B. adds "then" with B D L P & A D B E An Mss. only.  
<sup>d</sup> T. B. adds "then" with B D L P & A D B E An Mss. only.  
<sup>e</sup> T. B. adds "then" with B D L P & A D B E An Mss. only.  
<sup>f</sup> T. B. adds "then" with B D L P & A D B E An Mss. only.  
<sup>g</sup> T. B. adds "then" with B D L P & A D B E An Mss. only.  
<sup>h</sup> T. B. adds "then" with B D L P & A D B E An Mss. only.  
<sup>i</sup> T. B. adds "then" with B D L P & A D B E An Mss. only.  
<sup>j</sup> T. B. adds "then" with B D L P & A D B E An Mss. only.

<sup>k</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>l</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>m</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>n</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>o</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.

<sup>a</sup> Literally "Herod."   
<sup>b</sup> "A D B E" is at Antioch, whence Luke   
<sup>c</sup> "A D B E" is at Antioch, whence Luke   
<sup>d</sup> "A D B E" is at Antioch, whence Luke   
<sup>e</sup> "A D B E" is at Antioch, whence Luke   
<sup>f</sup> "A D B E" is at Antioch, whence Luke   
<sup>g</sup> "A D B E" is at Antioch, whence Luke   
<sup>h</sup> "A D B E" is at Antioch, whence Luke   
<sup>i</sup> "A D B E" is at Antioch, whence Luke   
<sup>j</sup> "A D B E" is at Antioch, whence Luke   
<sup>k</sup> "A D B E" is at Antioch, whence Luke   
<sup>l</sup> "A D B E" is at Antioch, whence Luke   
<sup>m</sup> "A D B E" is at Antioch, whence Luke   
<sup>n</sup> "A D B E" is at Antioch, whence Luke   
<sup>o</sup> "A D B E" is at Antioch, whence Luke

the people of Israel. It might be at the time, and very probably so. But it is not clear that there were others during all that time. Indeed they were not even in the same city. I have no difficulty in seeing as in the chronology, notwithstanding the lack of exactness. The main history of our sympathies lies in this: they have been for and against the world's people from the beginning of the world, and it is perfectly clear that the Father, according to the text, has been in the world for the time. Josephus gives them twelve years for the time. You have no witnesses for the period and duration of Paul's reign, that is, the apostasy, and the fall. It is a D O B E (Antioch) example, and after that, when he came, the prophet "is put away" about four hundred and fifty years. But it makes no sense of the words in the text.   
<sup>a</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>b</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>c</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>d</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>e</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>f</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>g</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>h</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>i</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.  
<sup>j</sup> T. B. reads "Israel" with VUEP; W & A D B E An Mss. only.







<sup>10</sup> nations. And they stayed<sup>1</sup> no little time with the disciples.

XV. And certain persons, having come down from Judaea, taught the brethren, If ye shall not have been<sup>2</sup> circumcised according to the customs<sup>3</sup> of Moses, ye cannot be saved. A commotion therefore having taken place, and no small discussion on the part of Paul and Barnabas against them, they arranged that Paul and Barnabas, and certain others from amongst them, should go up to Jerusalem to the apostles and elders about this question. They therefore, having been set on their way by the assembly, passed through Phoenicia and Samaria, relating the conversion of [those of] the nations. And they caused great joy to all the brethren. And being arrived at Jerusalem, they were received<sup>4</sup> by the assembly, and the apostles, and the elders, and related all that God had wrought with them. And some of those who were of the sect of the Pharisees, who believed, rose up from among [them], saying that they must circumcise them and enjoin them to keep the law of Moses. And the apostles and the elders were gathered together to see about this matter. And much discussion having taken place, Peter, standing up, said to them, Brethren,<sup>5</sup> ye know that from the earliest<sup>6</sup> days God amongst you<sup>7</sup> chose that the

nations by my mouth should hear the word of the glad tidings and believe. And the hither-knowing God bore them witness, giving [them]<sup>8</sup> the Holy Spirit as to us also, and put no difference between us<sup>9</sup> and them, having purified their hearts by faith. Now therefore why tempt ye God, by putting<sup>10</sup> a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear? But we believe that we shall be saved by the grace of the Lord Jesus,<sup>11</sup> in the same manner as they also. And all the multitude kept silence and listened to Barnabas and Paul relating all the signs and wonders which God had wrought among the nations by them. And after they had held their peace, James answered, saying, Brethren,<sup>12</sup> listen to me: Simon has related how God first visited to take out of [the] nations a people for his name. And with this agree the words of the prophets; as it is written: After these things I will return, and will rebuild the tabernacle of David which is fallen, and will rebuild its ruins, and will set it up, so that the residue of man may seek out the Lord, and all the nations on whom my name is invoked, with [the] Lord who does these things known from eternity.<sup>13</sup> Wherefore I judge, not to trouble those who from the traditions turn to

live is explanatory, even a consequence. See verse 15 of this chapter.

<sup>1</sup> T. E. reads 'there,' with E H L P R Syr. Syriac, & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>2</sup> T. E. reads 'if ye are not,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>3</sup> T. E. reads 'customs,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>4</sup> T. E. reads 'they were received,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>5</sup> T. E. reads 'ye know,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>6</sup> T. E. reads 'from the earliest,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>7</sup> T. E. reads 'amongst you,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>8</sup> T. E. reads 'giving,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>9</sup> T. E. reads 'us,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>10</sup> T. E. reads 'putting,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>11</sup> T. E. reads 'the Lord Jesus,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>12</sup> T. E. reads 'Brethren,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>13</sup> T. E. reads 'known from eternity,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>1</sup> T. E. reads 'there,' with E H L P R Syr. Syriac, & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

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<sup>1</sup> T. E. reads 'there,' with E H L P R Syr. Syriac, & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>14</sup> God; but to write to them to abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood.<sup>15</sup> For Moses, from generations of old, has in every city those who preach him, being read in the synagogues every sabbath.

<sup>16</sup> Then it seemed good to the apostles and to the elders, with the whole assembly, to send chosen men from among them with Paul and Barnabas to Antioch, Judas called<sup>16</sup> Barsabbas and Silas, leading with them among the brethren, having by their hand written [this]: The apostles, and the elders, and the brethren,<sup>17</sup> to the brethren who are from among [the] nations at Antioch, and [in] Syria and Cilicia, greeting: Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, [saying] that ye must be circumcised and keep the law;<sup>18</sup> to whom we gave no commendment:<sup>19</sup> it seemed good to us, having arrived at a common judgment,<sup>20</sup> to send chosen men to you with our beloved Barnabas and Paul, men who have given up their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves also will tell you by word [of mouth] the same things. For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things:<sup>21</sup> to abstain from things sacrificed to idols, and from blood, and from

what is strangled, and from fornication; keeping yourselves from which ye will do well. Farewell.

<sup>22</sup> They therefore, being let go, came<sup>22</sup> to Antioch, and having gathered the multitude delivered to [them] the epistle. And having read it, they rejoiced at the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren, with much discourse, and strengthened them. And having passed some time [there], they were let go in peace from the brethren to those who sent them.<sup>23</sup> And Paul and Barnabas stayed in Antioch, teaching and announcing the glad tidings, with many others also, of the word of the Lord.

<sup>24</sup> But after certain days Paul said to Barnabas, Let us return now<sup>24</sup> and visit the<sup>25</sup> brethren in every city where we have announced the word of the Lord, [and see] how they are getting on. And Barnabas proposed to take with [them] John also,<sup>26</sup> called Mark; but Paul thought it not well to take with them him who had abandoned them, [going back] from Pamphylia, and had not gone with them to the work. There arose therefore<sup>27</sup> very warm feeling, so that they separated from one another; and Barnabas taking Mark called away to Cyprus; but Paul having chosen Silas went forth, commended by the brethren to the grace of God.<sup>28</sup> And he passed through Syria and Cilicia, confirming the churches.

<sup>14</sup> Or 'and of fornication, and of what is strangled, and of blood.'

<sup>15</sup> T. E. reads 'Moses,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>16</sup> T. E. reads 'Barsabbas,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>17</sup> T. E. reads 'the apostles, and the elders, and the brethren,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>18</sup> T. E. reads 'ye must be circumcised and keep the law,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>19</sup> T. E. reads 'to whom we gave no commendment,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>20</sup> T. E. reads 'it seemed good to us,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>21</sup> T. E. reads 'these necessary things,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>22</sup> T. E. reads 'they came,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>23</sup> T. E. reads 'they were let go,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

<sup>24</sup> T. E. reads 'let us return now,' with E H L P R. Text & A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

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XVI. And he came to Thess. and Lycaonia; and behold, a certain disciple was there, by name Theophilus, one of the Jews believing women, but [the] father a Greek, who had a [good] testimony of the women in Lycaonia and Iconium. Him would Paul have go forth with him, and took [him and] circumcised him on account of the Jews who were in those places, for they all knew his father that he was a Greek. And as they passed through the country instructed them to observe the doctrine determined on by the apostles and others who were in Jerusalem. The assemblies therefore were increased in the faith, and increased in number every day.

And having passed through Phrygia and the Galatian country, having been forbidden by the Holy Spirit to speak the word in Asia, having come down to Mysia, they attempted to go to Bithynia, and the Spirit of Jesus did not allow them; and having passed by Mysia they descended to Troas. And a vision appeared to Paul in the night: Troas was a certain Macedonian man, standing and beseeching him, and saying, Pass over into Macedonia, and saying, I will come and join thee, and when he had seen the vision, immediately he sought to go forth to Macedonia, reasoning that the Lord had called us to assistance to them through his help.

Having called therefore away from Troas, we went in a straight course to Samothrace, and on the morrow to Neapolis, and thence to Philippi.

\* E. C. 1211. "Lycaonia," with E. C. 1211 and others. A. A. C. D. E. W. 1211. "Lycaonia."

\* On "disciple" in this passage, see note.

\* "Theophilus" is a name of a Greek, with E. C. 1211, A. A. C. D. E. W. 1211.

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which is [the] first city of that part of Macedonia, a colony. And we were staying in that city certain days. And on the sabbath day we went outside the gate to the river, where it was the custom for prayer to be, and we sat there and spoke to the women who had assembled. And a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard: whom, when the Lord opened to attend to the things spoken by Paul.

And when she had been baptized and her house, she brought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide [here]. And she constrained us. And it came to pass as we were going to prayer that a certain female slave, having a spirit of Python, met us, who brought great profit to her masters by divination. She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who command us to forsake the way of salvation. And she did many days. And Paul, being determined, turned, and said to the spirit, I adjure thee in the name of Jesus Christ to come out of her. And it came out the same hour.

And her masters, seeing that her hope of their gain was gone, having seized Paul and Silas, dragged them into the market before the magistrates; and having brought them up to the praetor's seat, These men strive to trouble our city, being Jews and Roman citizens which

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it is not lawful for us to worship nor practice being Romans. And the praetor said to her against them, and the women, having torn off their clothes, commanded to scourge them. And having laid many stripes upon them they said [aloud], into prison, designing the praetor to keep them, saying I was having received such a charge, and then into the inner prison, and secured their fast to the stocks. And at midnight Paul and Silas, in prayer, were praying and singing, and the prisoners heard us. And suddenly there was a great earthquake, so that the foundations of the prison shook, and all the doors were immediately opened, and the hearts of all bowed. And the jailer being awakened out of his sleep, and seeing the doors of the prison opened, having feared a revolt was going to break himself, slinking the prisoners he said, That Paul walked out with a band, saying, Be ye afraid as I am, for we are all here. And having called for light, he rushed in, and trembling, fell down before Paul and Silas. And bowing themselves on the ground, he said to Paul and Silas, I do that I may be saved. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

And they spoke to him the word of the Lord, with all that were in his house. And he took them the next hour of the night and washed their feet from their stripes; and was baptized he and all his household. And having brought them into his house he set the table for them, and rejoiced with all his family, having believed in God. And when it was day, the praetor sent the officers saying, Let these men go. And the

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jailer reported these words to Paul: The praetor's officers said ye may be let go. Now therefore go out and depart in peace. But Paul said to them, Having become so publically circumcised, as also are Diogenes, they have not to leave prison, and now they thrust us out secretly? I am, indeed, but let them come themselves and bring us out. And the officers required these words to the praetor. And they came ahead when they heard they were Romans. And they came and besought them, and saying brought them out, when there was no man of the city. And having gone out of the prison, they came to Lydia and having with the brethren they comforted them and went away.

XVII. And having journeyed through Amphipolis and Apollonia they came to Thessalonica, where was the synagogue of the Jews. And according to Paul's custom he went in among them, and as there he reasoned with them from the scriptures opening and saying, that the Christ must have suffered and risen again among the Jews, and that this was Christ, whom others I announced to you. And some of them believed, and joined themselves to Paul and Silas, and of the Greeks who worshipped a great goddess, and of the chief women not a few. But the Jews having been stirred up to jealousy, and taken to themselves, made wicked men of the lowest estate, and having got a crowd together on this saying, confusion; and having found the house of Jason sought to bring them out to the streets; and not having found them, dragged Jason and certain brethren before the publicans, crying out, These men, that have on the world

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<sup>1</sup> in tumult, are come here also, whom Jason has received; and these all do contrary to the decree of Caesar, saying, that there is another king, Jesus. And they troubled the crowd and the publicans: when they heard these things. And having taken security of Jason and the rest, they let them go. But the brethren immediately went away, in the night, Paul and Silas to Berea: who, being arrived, went away into the synagogue of the Jews. And these were more noble than those in Thessalonica, receiving the word with all readiness of mind, daily searching the scriptures, if these things were so. Therefore many from among them believed, and of Grecian women of the upper classes and men not a few. But when the Jews from Thessalonica knew that the word of God was announced in Berea also by Paul, they came there also, stirring up the crowds. And then immediately the brethren sent away Paul to go as<sup>1</sup> to the sea; but Silas and Timothy abode there. But they that conducted Paul brought him as far as Athens; and, having received a commendment to Silas and Timothy, that they should come to him as quick as possible, they departed. But in Athens, while Paul was waiting for them, his spirit was painfully excited in him seeing the city given up to idolatry. He reasoned therefore in the synagogue with the Jews, and those who worshipped, and in the market-place every day with those who met with him. But some

also<sup>2</sup> of the Epicurean and Stoic philosophers attacked him. And some said, What would this chatterer say? and some, He seems to be an announcer of foreign deities, because he announced the glad tidings of Jesus and the resurrection [to them<sup>3</sup>]. And having taken hold on him they brought [him] to Areopagus,<sup>4</sup> saying, Might we know what this new doctrine which is spoken by thee [is]? For thou bringest certain strange things to our ears. We wish therefore to know what these things may mean. Now all [the] Athenians and the strangers sojourning there spent their time in nothing else than to tell and to hear the new. And Paul standing in the midst of Areopagus<sup>5</sup> said, Athenians,<sup>6</sup> in every way I see you given up to device worship; for, passing through and beholding your shrines, I found also an altar on which was inscribed, To the unknown God. Whom<sup>7</sup> therefore ye reverence, not knowing him, him I announce to you. The God who has made the world and all things which are in it, he, being Lord of heaven and earth, does not dwell in temples made with hands, nor is served by men's hands as handling something, himself giving to all life and breath, and<sup>8</sup> all things; and has made of one blood every nation of men to dwell upon the whole face of the earth, having determined ordained<sup>9</sup> times and the boundaries of their dwelling, that they may seek God; if indeed they might feel after him and find him, although he is not far

from each one of us: for in him we live and move and exist; as also some of the poets amongst you have said, For we are also his offspring. Being therefore [dis]tinct of God, we ought not to think that which is divine to be like gold or silver or stone, [the] proven form of man's art and imagination. God therefore, having overlooked the times of ignorance, now enjoins men that they shall all everywhere repent, because he has set a day in which he is going to judge the habitable earth in righteousness by [the] man whom he has appointed, giving the proof [of it] to all [us] having raised him from among [the] dead. And when they heard [of the] resurrection of the dead, some mocked, and some said, We will hear thee again also concerning this. Thus Paul went out of their midst. But some men joining themselves to him believed; among whom also was Dionysius the Areopagite, and a woman by name Demetrius, and others with them.

XVIII. And after these things, having left Athens, he<sup>1</sup> came to Corinth; and finding a certain Jew by name Aquila, of Pontus by race, just come from Italy, and Priscilla his wife, (because Christus had ordered all the Jews to leave Rome,) came to them, and because they were of the same trade abode with them, and wrought. For they were tent-makers<sup>2</sup> by trade. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks. And when both Silas and Timothy came down from Macedonia, Paul was

persuaded in respect of<sup>3</sup> the world,<sup>4</sup> testifying to the Jews that Jesus was the Christ.<sup>5</sup> But as they opposed and spoke ingenuously, he shook his clothes, and said to them, Ye should be upon your own heads: I am pure; from henceforth I will go to the nations. And departing thence, he came to the house of a certain man, by name Gaius, who worshipped God, whose house adjoined the synagogue. But Gaius the ruler of the synagogue believed in the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized. And the Lord said by vision to [the] night in Paul, Fear not, but speak and be not silent; because I am with thee, and no one shall set upon thee to injure thee; because I have much people in this city. And he remained there a year and six months, teaching among them the word of God. But when Gallio was procurator of Achaia, the Jews with one consent rose against Paul and led him to the judgment-seat, saying, This [man] persuades men to worship God contrary to the law. But as Paul was going to open his mouth, Gallio said to the Jews, If indeed it was some wrong or wicked criminality, O Jews, of reason I should have borne with you; but if it be question<sup>6</sup> about words, and names, and the law that ye have, see to it yourselves; [for] I do not intend to be judge of these things. And he drove them from the judgment seat. And having all laid hold on Sosthenes the ruler of the synagogue, they beat him before the

<sup>1</sup> See note to ver. 1.  
<sup>2</sup> Literally "was received," "what" "Gaius" "being such as."  
<sup>3</sup> Or "some offering up there also." So Alfred Rieu says, but it seems to me rather forced. Luke, Roman, Diocletian have been in text. So Beza and the Dutch.  
<sup>4</sup> Same with A B D 1341 of Ambr. Hieron. and "and teaching." B H L P copy.  
<sup>5</sup> The way of "us" here is not of significance of anything, but of purpose to introduce. See W. H. P. 171, sec. 35.  
<sup>6</sup> T. E. reads "also" with B and versions. A A D D L P 1341 of Ambr. Hieron.

<sup>1</sup> A B H 1341 of Ambr. Hieron. directly, B H L P Ambr. Hieron.  
<sup>2</sup> Or "the hill of Mars."  
<sup>3</sup> Literally "was Athenians." The introduction of "men" in these passages is not merely a Helmsion. It is the acknowledged traditional address in Greek.  
<sup>4</sup> Many read "what," and "that," with A B D 201; "where" B H L P 1341 almost all Monks.  
<sup>5</sup> B has not at all.  
<sup>6</sup> T. E. reads "unscrupulous," with D H 1341, text.  
<sup>7</sup> A B H L P 1341.  
<sup>8</sup> T. E. reads "the Lord," with B P 1341; text A A D D L 1341 of Ambr. Hieron.

<sup>1</sup> T. E. reads "all men everywhere to repent," with B L P 1341; text A B H 1341 of Ambr. Hieron.  
<sup>2</sup> T. E. reads "some amongst you." And thus, with B H L P 1341 of Ambr. Hieron. and many others, text A A B 1341 of Ambr. Hieron. and others.  
<sup>3</sup> T. E. reads "Paul," with A B H L P 1341 of Ambr. Hieron. and others.  
<sup>4</sup> Or "earnestly occupied with."  
<sup>5</sup> T. E. reads "I am pure," with B H L P 1341; text A A B 1341 of Ambr. Hieron.  
<sup>6</sup> This is usual, but I have not how else to put

it. It is "the Christ, Jesus," i.e., the One Christ and nothing more, and that Jesus was he. A A B H 1341 of Ambr. Hieron. and others. O is here wanting.  
<sup>7</sup> Or "I, pure, from 3." Gaius himself, who was the master.  
<sup>8</sup> T. E. reads "a question," with B H L P 1341; text A A B 1341 of Ambr. Hieron.  
<sup>9</sup> A A B 1341 of Ambr. Hieron. and others.  
<sup>10</sup> T. E. reads "I have heard."  
<sup>11</sup> T. E. reads "Add all the crowd's hearing," with B H L P 1341 of Ambr. Hieron.











24 [For<sup>a</sup>] I know [this,<sup>b</sup>] that there will come an account [you after my departure] before you, not speaking [the truth]. And from among you on a day shall rise up one speaking perverse things, to draw away the disciples after them. Wherefore watch, remembering that for three years, night and day, I ceased not admonishing each one [of you] with tears. And now I counsel you to [be] loyal, and to the word of his grace, which is able to build [you] up and give [to you] an inheritance among all the sanctified. I have coveted [this] silver or gold or clothing of no man. <sup>a</sup> You yourselves know that these hands have ministered to my wants, and to those who were with me. I have showed you all things, that this labor [we] ought to come to out of the world, not to minister the word of the Lord for naught, but to be blessed with it, as it were blessed to give than to receive. <sup>b</sup> And having said these things he kneeled down and prayed with them all. And they all wept, some, and falling upon the neck of Paul they sorely kissed him, specially grieved by the word, which he had said, that they would no more see his face. And they went down with him to the ship. **XXI.** And when having got away from them, we as yet called away, we came by a direct course to Cos, and on the morrow to Rhodes, and thence to Samos. And having found a ship coming over into Phoenicia, we went on board and sailed, and having sighted Cyprus, we left it on the left hand, we sailed to Syria, and come to a head of Tyre, for there the ship was to discharge her cargo.

<sup>a</sup> And having found out the disciples, we remained there seven days; who said to Paul by the spirit [not to go] up to Jerusalem. But when we had completed the days, we are yet and took our journey, all of them accompanying us, with wives and children, till [we were] out of the city. And knowing clearly upon the shore we prayed. And having embraced one another, we went on board ship, and they came and bade us. And we, having completed the voyage, arrived from Tyre at Ptolemais, and having greeted the brethren we remained one day with them. And having on the morrow, we came to Caesarea; and entering into the house of Philip the evangelist, who was of the seven, we abode with him. Now this man had four virgin daughters who prophesied. And as we stayed there many days, a certain man, by name Andronicus, a prophet, came down from Judaea, and coming to us and taking the words of Paul, and having heard his own hands and feet, said, Thou shalt be holy Syria. The man whom this prophet is called the Jews thus had in Jerusalem, and deliver him up into the hands of [his] Gentiles. <sup>b</sup> And when we heard these things, both we and those of the place [inquired] [how] we to go up to Jerusalem. But Paul answered, What do ye, weeping and troubling my heart? for I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we were about saying, The will of the Lord be done. And when seven days, having got our effects ready, we went up to Jerusalem. And [some] of the disciples from Caesarea went

with us, bringing [with them] a certain Mnesarchus a Cyprian, an old disciple, with whom we were to lodge. And when we arrived at Jerusalem the brethren gladly received us. And on the morrow Paul went to visit us in James, and all the others came there. And having entered them, he related out by one the things which they had recounted against the nation by his ministry. <sup>a</sup> And they having heard [it] glorified God, and said to him, Thou wast, brethren, like many brethren there are of the Jews who have believed, and all are zealous of the law. And they have been informed concerning thee that thou teachest all the Jews among the nations apostasy from Moses, saying that they should not circumcise their children, nor walk in the customs. What is it then? a multitude must necessarily come together, far they will hear that thou art come. This do therefore that we say to thee. We have four men who have vowed these and be purified with them, and say that we require that they may have their heads shaved; and all will know that [of those things] of which they have been informed about thee nothing is [true]; but that thou thyself art walked aright, keeping the law. <sup>b</sup> But concerning [these] of the nation who have believed, we have written, deciding that they should [abstain] from things offered to idols, and from blood, and from things strangled, and from fornication. Then Paul, taking the word on the first day, became [more] purified, moved with them into the temple, signifying the time the days of the purification would be fulfilled, until the offering was offered for every one of them.

<sup>a</sup> And when the seven days were nearly completed, the Jews from Asia, having seen him in the temple, we all the crowd in a tumult, and laid hands upon him, crying, God-desist! help! This is the man who teaches all everywhere against the people, and the law, and this place, and has brought Greeks here into the temple, and profaned this holy place. <sup>b</sup> For they had before seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple. And the whole city was moved, and there was a concourse of the people; and having laid hold on Paul they drew him out of the temple, and immediately the doors were shut. <sup>c</sup> And as they were seeking to kill him, a representation came to the chiefest of the band that the whole of Jerusalem was in a tumult, who, taking with him, immediately set down and surrounded, ran down upon them. But they, seeing the chief men and the soldiers, ceased beating. <sup>d</sup> Paul, then the soldiers came up and laid hold upon him, and commanded [him] to be bound with two chains, and inquired who he might be, and what he had done. And different persons cried some different thing in the crowd. But he not being able to know the certainty on account of the uproar, commanded him to be brought into the fortress. <sup>e</sup> But when he got upon the stairs it was so that he first came to the soldiers on account of the multitude of the crowd. For the multitude of the people followed, crying, Away with him. But as he was about to be led into the fortress, Paul said to the soldiers, Is it allowed me to say something to thee? And he said, <sup>f</sup> Dost thou know Greek? That we

<sup>a</sup> 24. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

<sup>b</sup> 24. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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alternatives they left: Paul having  
 spoken one word, Well spake the  
 Holy Ghost through Paul, the pro-  
 phet to our Fathers, saying, Go to  
 this people, and say, Hearing ye shall  
 hear and not understand, and seeing  
 ye shall see and not perceive.  
 For the heart of this people has  
 become fat, and they have closed  
 their eyes, and they have closed  
 their eyes; but they should see with  
 their eyes, and hear with their ears,  
 and understand with their heart.

and be converted, and I should beat  
them. But I know to test themselves,  
that the salvation of God has been  
sent to the nations, they also will  
hear (it). And in saying and doing,  
the Lord went along, saying great  
things among themselves. And he  
remained two whole years in his  
own land, teaching, and preaching  
the word of God, and teaching the things  
concerning the Lord Jesus Christ,  
with all freedom unhindered.

I greatly desire to see you, that I may impart to you some spiritual gift to exalt you; that is, to have spiritual service among you, such by the faith [where he] is the object. <sup>12</sup> And your heart cries, that I do not wish you to be ignorant, brethren, that I often proposed to come to you, but I have been hindered until the present time; that I might have some fruit among you, but even so <sup>13</sup> among the women members also. Into a distant land to Greece and elsewhere, back to visit and evangelize. <sup>14</sup> Now, as for me depends the rest, and I study to secure the glad tidings to you also who dwell in Rome.

things of him are perceived, being apprehended by the mind through the things that are made, both his eternal power and divinity,—so as to another's things to be made.

23. But since, knowing God, the glorified first son of God, neither were thankful; but fell into folly in these things; and their heart without understanding was diffused.

24. and made themselves to be wise they became fools, and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of birds and quadruped and reptiles. Wherefore God gave them up (also) in the sins of their hearts to uncleanness, to dishonour their bodies between themselves.

25. who changed the truth of God into a lie, and bowed down and served the creature more than him who had created it, who is blessed for ever. Amen. For this reason God gave them up to vile sins; for both their foolishness changed the nature one into that contrary to nature.

27. and in like manner the males left having the natural use of the female were confined in their lust toward one another, males with males with the change, and receiving in their souls the recompense of their sin.

17 For I am not ashamed of the gospel,  
18 for it is God's power to  
19 salvation. In it we believe,  
20 both to Jew first and to Greek:  
21 his righteousness of God is revealed  
22 from the principle of faith to  
23 faith, according to it is written,  
24 But the just shall live by faith.

25 For there is a wrath of God  
26 from heaven against all impiety  
27 and unrighteousness of men holding  
28 the truth to themselves.

29 Because what is known of God  
30 manifests among them, for God has  
31 manifested it to them—so that  
32 their foolish hearts have been  
33 blinded, not seeing the  
34 glory of God that shines  
35 from the gospel of the  
36 Son of God.

[illegible]

EPISTLE TO THE  
 ROMANS.

1. First, *brotherman of Jesus Christ*,  
[a] *called*<sup>1</sup> *apostle*, *appointed* to God's  
2 *elect* *ministry*, (whom he had before  
promoted by his *prophecy* in holy  
3 *scriptures*), *concerning* the *Son* (some  
of David's seed according to flesh,  
4 *raised* out of the *dead* in power,  
according to [the] *spirit*<sup>2</sup> of holiness,  
by resurrection of [the] *dead*); *Jesus*  
5 *Christ* our *Lord*; by whom we have  
received *grace* and *apostleship* in  
6 *behalf* of the *name*, for the *gladness* of  
7 *faith* among all the *nations*, among  
whom we are also, that we *obey* a

<sup>9</sup> *Jesus Christ:* in all nations in Rome believed in God, called him his: Given to you and again from God our Father and (our) Lord Jesus Christ.

<sup>10</sup> First, I thank my God through Jesus Christ for you all, that your faith is pronounced in the whole world. For God is my witness, whom I serve in my spirit in the glad tidings of his Son, have unceasingly

<sup>11</sup> I make mention of you, always remembering of my prayers. If any way now or then I may be pronounced by the will of God to come to you, I

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<sup>11</sup> which was fit. And according as they did not think good to have God in [their] knowledge, God gave them up to a reprobate mind to practise sundrily things; being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers, backbiters, hateful to God,\* insolent, proud, boasters, inventors of evil things, disobedient to parents, void of understanding, faithless, without natural affection,\* unmerciful; who knowing the righteous judgment of God, that they who do such things are worthy of death, not only practise them, but have fellow delight in those who do [them].

II. Therefore there are inexcusable, O man, every one who judgeth for in that in which they judge another, they condemn themselves; for they that judge do the same things. But we know that the judgment of God is according to truth men know who do such things. And think not thou this, O man, who judgest those that do such things, and praisest them [themselves], that thou shalt

escape the judgment of God? or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leads thee to repentance? but, according to thy hardness and impenitent heart, treasurest up to thyself wrath, in [the] day of wrath and revelation of [the] righteous judgment of God, who shall render to each according to his works: to them who in patient continuance of good works look for glory and honour and incorruptibility,\* life eternal. But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be] wrath and indignation,\* tribulation and distress, on every soul of man that works evil, both of Jew first, and of Greek; but glory and honour and peace to every one that works good, both to Jew first and to Greek: for there is no acceptance of persons with God. For as many as have sinned without law shall perish also without law, and as many as have sinned under law shall be judged by law. [For not the hearers of the law [are] just before God, but the doers

of the law shall be justified. For when [those of the] nations, which have no law, practise by nature the things of the law, there, having no law, are a law to themselves: who show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts accusing or else excusing themselves.] In [the] day when God shall judge the secrets of men, according to my glad tidings, by Jesus Christ.

III. But if thou art named a Jew, and restest in the law, and boastest thy bond in God, and knowest the will, and discernest the things that are more excellent, being instructed out of the law; and hast confidence that thou thyself art a leader of the blind, a light of those who [are] in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and of truth in the law; then thou that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal? thou that sayest [men should] not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou who boastest in law, dost thou by transgression of the law dishonour God? For the name of God is blasphemed on your account among the nations, according as it is written. For circumcision indeed profiteth nothing\* [the] law; but if thou be a law-transgressor, thy circumcision is become uncircumcision. If therefore [the man

circumcised] keep the requirements of the law, shall not his uncircumcision be reckoned for circumcision, and uncircumcision by nature, fulfilling the law, judge thee, who, with letter and circumcision, [art] a law-transgressor? For he is not a Jew who [is] one outwardly,\* neither that circumcision which is outward in flesh; but he [is] a Jew [who is so] inwardly,\* and circumcision of the heart, in spirit, not in letter, whose praise [is] not of men, but of God.

III. What then [is] the superiority of the Jew? or what the profit of circumcision? Much every way; and first, indeed, that to them were entrusted the oracles of God. For what? if some have not believed, shall their unbelief make the faith of God of none effect? Far be the thought; but let God be true, and every man false; according as it is written, do that thou shouldest be justified in thy words, and shouldest overcome when thou art in judgment. But if our unrighteousness commend God's righteousness, what shall we say? Is God unrighteous who inflicteth wrath? I speak according to man. Far be the thought; since how shall God judge the world? For if the truth of God in any be less made abundant to his glory, why yet art thou judged as a sinner? and not, according as we are injuriously charged, and according as some affirm that we say, Let us practise evil things, that good ones may come? whose judgment is just.

What then? are we better? No,

\* *Unrighteousness* is not "they [that] do the same things," as some, but, "practise" and "therein approve," or "hold the same."

\* *Evil* is better, "a kind of evil" or "evil dispositions," *whisperers*, *backbiters*, "to stir up and think evil," *insolent*, *boasters*.

\* *Evil* is better, "inwardly," with *in* *the* *law* and others *in* *the* *law*. *Evil* is better, "inwardly," with *in* *the* *law* and others *in* *the* *law*. *Evil* is better, "inwardly," with *in* *the* *law* and others *in* *the* *law*.

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in one word, for we have before  
 charped both Jews and Greeks with  
 better all under sin! according as it  
 is written, There is not a righteous  
 (man), not even one; there is not  
 the (man) that understandeth, there  
 is not one that seeks after God. All  
 have gone out of the way, they have  
 together become unprofitable; there  
 is not one that practices goodness,  
 there is not one that seeketh so true; their  
 throat is an open sepulchre; with  
 their tongues they have used deceit,  
 sup's poison (is) under their lips;  
 whose mouth is full of cursing and  
 bitterness; with their feet to shed  
 blood; ruin and misery (are) in their  
 ways; and way of peace they have  
 not known; there is no fear of God  
 before their eyes. Now we know  
 that whatever the things the law  
 says, it speaks to those under the  
 law, that every mouth may be  
 stopped, and all the world be under  
 judgment to God. Wherefore by  
 works of law no flesh shall be just  
 ified before him, for by law (is)  
 knowledge of sin.  
 But now without law righteousness  
 of God is manifested, borne witness to  
 by the law and the prophets;  
 righteousness of God by faith of Jesus  
 Christ towards all, and upon all.<sup>1</sup> Those who believe  
 for there is no difference; for all  
 have sinned, and come short<sup>2</sup> of the

glory of God; being justified freely  
 by his grace through the redemption  
 which is in Christ Jesus; whom  
 God has set forth a mercy-seat,<sup>10</sup>  
 through faith in his blood, for (the)  
 showing forth of his righteousness,  
 in respect of the passing by the  
 sins that had taken place before.  
 meaning the forbearance of God, for  
 (the) showing forth of his righteous-  
 ness in the present time, so that  
 he should be just, and justify him  
 that is of (the) faith of Jesus. When  
 then (is) boasting? It has been  
 excluded. By what law of works?  
 Nay, but by law of faith: for we  
 reckon that a man is justified by  
 faith, without works of law. Is  
 (God) the God of Jews only? Is he  
 not of (the) nations also? Yea, of  
 nations also: since indeed (it is)  
 one God who shall justify (the) circum-  
 cision on the principle of (faith),  
 and uncircumcision by faith. Do  
 we then make void law by faith?  
 Far be the thought: no; but we  
 are justified by law.

IV. What shall we say then that Abraham our father<sup>1</sup> according to flesh has gained? For if Abraham has been justified on the principle of works, he has witnessed to himself<sup>2</sup> but not before God; for what does the scripture say? And Abraham believed God, and it was reckoned<sup>3</sup> to him as righteousness. Now it

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[illegible]

C. N. I. T. H. all days and most evenings up to A.D. 1863 at 47 yrs. Monks.

[illegible]

him that works the reward is not reckoned as of grace, but of debt; but to him who does not work, but believes on him who justifies the sinner, the faith is reckoned as righteousness. Even as David also declares the righteousness of the time to whom God reckons righteousness without works; blessed (they) whose iniquities have been forgiven, and whose sins have been covered; blessed (the) man to whom "the Lord shall not at all reckon sin."

[Does] this blessedness flow from the circumcised, or also on the uncircumcised? For we say that faith has been reckoned to Abraham as righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision (as) seal of the righteousness of faith which he had being in uncircumcision, that he might be the father of all them that believe being in uncircumcision, that righteousness might be reckoned to them also; and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith during uncircumcision, as our father Abraham.

[illegible]

\* Many read "almost all" as 4 for 5, because 5 (they) look odd in 24, 27, 30 and 33. For example,  $4 \times 5 = 20$  is 4 of 5, 4 of 5, 4 of 5, 4 of 5, 4 of 5. And 5 of 5 is 5 of 5.

[illegible]

promises were to Abraham, and he has  
said, that he should be heir of [the]  
world, but by righteousness of faith.  
16 For if they which [are] of law be  
heirs, faith is made vain, and the  
promise made of no effect. For  
17 law works wrath: but where  
no law is, neither [is there] trans-  
gression. Therefore [it is] on the  
principle of faith, that [it might be]  
serving to grace, in order to the  
promise being sure to all the seed,  
not to that only which [is] of the  
law, but to that also which [is] of  
Abraham's faith, who is father of us  
18 all, [according as it is written: I have  
made thee father of many nations,]  
before the God whom we believed,  
who quickens the dead, and calls  
the things which be not as being:  
19 who against hope believed in hope  
to the becoming fathers of many  
nations, according to that which  
was spoken, so shall thy seed be  
20 and not being weak in faith, he con-  
sidered not<sup>1</sup> his own body already  
become dead, being about a hundred  
years old, and the deadening of  
21 Sarah's womb; and hesitated not at  
the promise of God through un-  
belief; but found strength in faith,  
22 giving glory to God; and being fully  
persuaded that what he has promised  
23 he is able also to do; wherefore also  
it was reckoned to him as righteousness.

[illegible]

<sup>1</sup> T. E. results 'for' with D E P A I E L C A m  
here, and as T D I. However,

Or "Widow" was the name of the woman who lived in the house. She was the wife of a man who had died. She was the widow of a man who had died. She was the widow of a man who had died.

[illegible]











same the mind of the flesh is enmity against God: for it is not subject to the law of God; for neither indeed can it be: and they that are in flesh cannot please God. But ye are not in flesh but in Spirit, if indeed God's Spirit dwell in you; but if any one has not [the] Spirit of Christ he is not of him: but if Christ be in you, the body is dead on account of sin, but the Spirit life on account of righteousness. But if the Spirit of him that has raised up Jesus from among [the] dead dwell in you, he that has raised up Christ from among [the] dead shall quicken your mortal bodies also on account of his Spirit which dwells in you. So then, brethren, we are debtors not to the flesh, to live according to flesh; for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live: for as many as are led by [the] Spirit of God, these are sons of God. For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption, whereby we cry, Abba, Father. The Spirit itself bears witness with our spirit, that we are children of God. And if children, heirs also: heirs of God, and Christ's joint heirs; if indeed we suffer with [him], then

we may also be glorified with [him].

For I reckon that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed to us. For the creature<sup>a</sup> looking out of the creature expects the revelation of the sons of God: for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected [the same], in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creature<sup>b</sup> groans together and travaile in pain together until now. And not only [that], but even we ourselves, who have the firstfruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, (that is) the redemption of our body. For we have been saved in hope; but hope wait is not hope; for what any man sees, why does he also hope? But if what we see not we hope, we expect in patience. And in like manner the Spirit joins also its help to our weakness: for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession with groanings which cannot be uttered. But he who searches the hearts

knows what [is] the mind of the Spirit, because he intercedes for saints according to God. But we do<sup>c</sup> know that all things work together for good to those who love God: to those who are called according to purpose. But when we have foreknown, he has also predestinated [to be] conformed to the image of his Son, so that we should be [like] his brethren among many brethren. But whom he has predestinated, these also he has called: and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.

What shall we then say to these things? If God [be] for us, who against us? He who, yea, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things? Who shall bring us on against God's elect? [Is it] God who justifies? who is he that condemns? [Is it] Christ who has died, but rather has been [also] raised up; who is also at the right hand of God; who also intercedes for us. Who shall separate us from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter. But in all these things we more than conquer through him that has loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present,

nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which [is] to Christ Jesus our Lord.

IX. I say [the] truth in Christ, I lie not, my conscience bearing witness with me in [the] Holy Spirit, that I have great grief and contrition<sup>d</sup> pain in my heart, for I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh; who are Israelites; whom [is] the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all, God blessed for ever. Amen.

Not however as though the word of God had failed; for not all [are] Israel which [are] of Israel; nor because they are seed of Abraham [are] all children; but in Isaac shall a seed be called to thee. That is, [they] that are the children of the flesh, these [are] not the children of God; but the children of the promise are reckoned as seed. For this word [is] of promise, According to this time I will come, and there shall be a son to Sarah. And not only [that], but Rebecca having conceived by one, Isaac our father, [the children] indeed being not yet born, or having done anything good or worthless, that the purpose of God according to election might abide, not of works, but of him that calls. It was said to her, The greater shall serve the less:

<sup>a</sup> Another instance of the difficulty of making a large sentence. It is in clause, the whole and the creature; it is the creature, but it is so by the presence of the Spirit. See too verse 17.

<sup>b</sup> A A B C D E F G H I J K L M N O P Q R S T U V W X Y Z. The word is, in Latin and English, no difference.

<sup>c</sup> Some add, who, with E L P R S T. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z. Christ, O A B C D E F G H I J K L M N O P Q R S T U V W X Y Z. The word is, in Latin and English, no difference.

<sup>d</sup> T R reads, through the Spirit. The text was the subject of much controversy of corrupting the text between the original and the translation in the fourth century. T R reads, A B C D E F G H I J K L M N O P Q R S T U V W X Y Z. The word is, in Latin and English, no difference.

<sup>e</sup> This is an example of the frequent use of the perfect in the text, often difficult to render in English. If the creature that we may be compared answers to it, it is itself capable of being.

<sup>f</sup> The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>g</sup> The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>h</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>i</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>j</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>k</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>l</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>m</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>n</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>o</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>p</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>q</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.

<sup>r</sup> On "creature." The word is, in the original, to be revealed. Some, however, depend on the word, to be revealed, as a promise, but the word is not found in the text. See Gal. 3, 23 and 1 Cor. 13, 12.



- <sup>10</sup> according as it is written, I have loved Jacob, and I have hated Esau.
- <sup>11</sup> What shall we say then? (Is there) unrighteousness with God?
- <sup>12</sup> Far be the thought. For he says to Moses, I will show mercy to whom I will show mercy, and I will have compassion for whom I will have compassion. So then (is it) not of him that wills, nor of him that runs, but of God that shows mercy. For the scripture says to Pharaoh, For this very thing I have raised thee up from among the dead, that I might show<sup>1</sup> thee in thee my power, and so that my name should be declared in all the earth. So then, to whom he will he shows mercy, and whom he will he hardens.
- <sup>13</sup> Thus wilt thou say to him, Why does he yet find fault? For who resists his purpose? Aye, but thou, O man, who art thou that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou made me thus?
- <sup>14</sup> Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour? And if God, wanted to show his wrath and to make his power known, endured with much longsuffering, vessels of wrath fitted for destruction; and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory, as when he has also

- called, not only from among [the] Jews, but also from among [the] nations? As he says also in Hosea, I will call not my people my people; and the not-beloved Beloved. And it shall be in the place where it was said to him, Is [not] his my people, there shall they be called Sons of [the] living God. But Moses cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved: for [he] is bringing the sinner to an end, and cutting [it] short in righteousness; because<sup>2</sup> a cutting short of the anger will [the] Lord accomplish upon the earth. And according as Paulus said before, Unless [the] Lord of Hosts had left us a remnant, we had been as Sodom, and made like even as Gomorrah.
- <sup>15</sup> What then shall we say? That they of [the] nations, who did not follow after righteousness, have obtained righteousness, by [the] righteousness that is on the principle of faith. But Israel, pursuing after a law of righteousness, has not attained to [this] law? Wherefore? Because [it was] not on the principle of faith, but of works? They have stumbled at the stumblingstone,<sup>3</sup> according as it is written, Behold, I place in Zion a stone of stumbling and rock of offence; and he that believes on him shall not<sup>4</sup> be ashamed.

X. Therefore, the delight of my own heart and my supplication which I

- address to God for them<sup>5</sup> is for salvation. For I bear them witness that they have sought for God, but not according to knowledge. For they, being ignorant of God's righteousness, and seeking to establish their own [righteousness], have not submitted to the righteousness of God.
- <sup>6</sup> For Christ is [the] end of law for righteousness to every one that believes.
- <sup>7</sup> For Moses says down in writing the righteousness which is of the law. The man who has practised those things shall live by them.<sup>6</sup> But the righteousness of faith speaks thus: Do not say in thine heart, Who shall ascend into the heavens? that is, to bring Christ down; or, Who shall descend into the abyss? that is, to bring up Christ from among [the] dead. But what says [it]? The word is near thee, in thy mouth and in thy heart: that is the word of faith, which we preach.
- <sup>8</sup> That if thou shalt confess with thy mouth Jesus as Lord,<sup>7</sup> and shalt believe in thine heart that God has raised him from among [the] dead, thou shalt be saved. For with [the] heart is believed<sup>8</sup> to righteousness; and with [the] mouth confession made is salvation. For the scripture says, For one believing on him shall be accounted. For there is no difference of Jew and Greek; for the same Lord of all [is] rich towards all that call upon him. For every one who believes, who shall call on the name of the Lord shall be saved. How then shall they call upon him to

- whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches? and how shall they preach unless they have been sent? according as it is written, How beautiful the feet of them that announce glad tidings of peace,<sup>9</sup> of them that announce glad tidings of good things! But they have not all obeyed the glad tidings. For Isaiah says, Lord, who has believed our report? So faith then [is] by a report, but the report by God's word. But I say, Have they not heard? Yes, surely, Their voice has gone out into all the earth, and their words to the extremities of the habitable world. But I say, Has not Israel heard? First, Moses says, I will provoke you to jealousy through<sup>10</sup> (them that are) not a nation: though<sup>11</sup> a nation without understanding I will anger you. But Israel is very bold, and says, I have been found by those not seeking me; I have become manifest to those not inquiring after me. But once Israel to say, all the day long I have stretched out my hands unto a people disobeying and opposing.

XI. I say then, Has God ever away his people? Far be the thought. For I also am an Israelite, of [this] seed of Abraham, of [the] tribe of Benjamin. God has not cast away his people whom he foreknew. Know ye not what the scripture says in [the] prophecy of Isaiah, how he pleads with God against Israel?—Lord, they

<sup>1</sup> "I have loved thee, O Jacob," according to the LXX. The LXX. has a definite pronoun, and the verb would be rendered "I have loved thee."

<sup>2</sup> "I have loved thee, O Jacob," according to the LXX. The LXX. has a definite pronoun, and the verb would be rendered "I have loved thee."

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<sup>17</sup> "I have loved thee, O Jacob," according to the LXX. The LXX. has a definite pronoun, and the verb would be rendered "I have loved thee."

<sup>18</sup> "I have loved thee, O Jacob," according to the LXX. The LXX. has a definite pronoun, and the verb would be rendered "I have loved thee."

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<sup>22</sup> "I have loved thee, O Jacob," according to the LXX. The LXX. has a definite pronoun, and the verb would be rendered "I have loved thee."

<sup>23</sup> "I have loved thee, O Jacob," according to the LXX. The LXX. has a definite pronoun, and the verb would be rendered "I have loved thee."

<sup>24</sup> "I have loved thee, O Jacob," according to the LXX. The LXX. has a definite pronoun, and the verb would be rendered "I have loved thee."

<sup>25</sup> "I have loved thee, O Jacob," according to the LXX. The LXX. has a definite pronoun, and the verb would be rendered "I have loved thee."

<sup>26</sup> "I have loved thee, O Jacob," according to the LXX. The LXX. has a definite pronoun, and the verb would be rendered "I have loved thee."

<sup>27</sup> "I have loved thee, O Jacob," according to the LXX. The LXX. has a definite pronoun, and the verb would be rendered "I have loved thee."







that shows mercy, with cheerfulness.

- <sup>12</sup> Let love be undivided; abhorring evil; cleaving to good; as to brotherly love, kindly affectioned towards one another; as to honour, quick taking the lead in paying it to the other; as to diligent advancement, not slack; in spirit fervent; serving the Lord. As regards hope, rejoicing; as regards tribulation, enduring; as regards prayer, persevering; distributing to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with those that rejoice; weep with those that weep. Have the same respect one for another, not envying high things, but going along with the lowly; be not wise in your own eyes; recompensing to no one evil for evil: providing things honest before all men; if possible, as far as depends on you, living in peace with all men; not avenging yourselves, beloved, but give place to wrath: for it is written, Vengeance belongs to me, I will recompense, saith the Lord. If therefore thine enemy should hunger, feed him; if he should thirst, give him drink; for, in doing, thou shalt heap coals of fire upon his head. He not overcome by evil, but overcome evil with good.

XIII. Let every soul be subject to the authorities that are above (him). For there is no authority except from God; and those that exist are set

- up by God. So that he that resists himself is in opposition to the authority of God; and they who thus resist shall bring judgement of God on themselves. For rulers are not a terror to a good work, but to an evil [one]. Does then God does not to be afraid of the authority? yea, verily (what is) good, and thou shalt have praise from it; for it is God's minister to thee for good. But if thou findest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath to him that does evil. Wherefore it is necessary to be subject, not only on account of wrath, but also on account of conscience. For on this account ye pay tribute also; for they are God's officers, attending continually on this very thing. Render to all that they owe; to whom tribute (is due), tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour. Owe no one anything, unless to love one another: for he that loves another has fulfilled the law. For thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love works no ill to its neighbour: love therefore (is the) whole law.
- <sup>14</sup> This also, knowing the time, that it is already time that we should be

aroused out of sleep; for now [is] our salvation nearer than when we believed. The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put on the armour of light. As in the day, let us walk soberly; not in rioting and drunkenness, not in chambering and wantonness, not in strife and emulation. But put on the Lord Jesus Christ, and do not take heed to the flesh in [fulfilling] its lusts.

- XIV. Now him that is weak in the faith receive, not to [his] determination of questions of conscience. One man is assured that he may eat all things; but the weak eats herbs. Let not him that eats make strife of him that eats not, and let not him that eats not judge him that eats: for God has received him. Who art thou that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand: for the Lord is able to make him stand. One man observes days more than days; another observes every day [as holy]. Let each be fully persuaded in his own mind. He that regards the day, respects it to [the] Lord. And he that eats, eats to [the] Lord, for he gives God thanks; and he that does not eat, (it is) to [the] Lord he does not eat, and gives God thanks. For none of us lives to himself, and none dies to himself. For both if we should live, (it is) to the Lord we live; and if we should die, (it is) to the Lord we die:

- both if we should live, and if we should die, we are the Lord's. For to that [will] Christ die? died and lived again; that he might rule over both dead and living. But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for ye shall all be placed before the judgement seat of God. For as it is written, I live, saith [the] Lord, that ye shall bow every knee, and every tongue shall confess to God. So then each of us shall give an account concerning himself to God. Let us no longer therefore judge one another; but judge ye thus rather, not to put a stumbling block or a fall-stone before his brother. I know, and am persuaded in the Lord Jesus, that nothing is unclean in itself, except to him who abuses anything to be unclean, to that man, it is, unclean. For if an account of meat thy brother is grieved, then without measure according to love. Destroy not him with thy meat for whom Christ has died. Let not then your good be evil spoken of: for the freedom of God is not eating and drinking; but righteousness, and peace; and joy in the Holy Spirit. For he that in this serves the Christ (is) acceptable to God and approved of men.
- <sup>15</sup> So then let us pursue the things which tend to peace; and things whereby one shall build up another. For the ends of men do not destroy the work of God. All things indeed

<sup>12</sup> Taking the lead in paying it is interpreted as preventing (preventing) is abundant. I know not how to parse: the sense must be left.  
<sup>13</sup> T. R. adds "and," with A B C P G at Memphis and others, with D E F G at Antioch and others.  
<sup>14</sup> Or "with which is love."  
<sup>15</sup> Epiphanius, taking care by thought that there should be what he omits and omits, has written, "Goodness," and is.  
<sup>16</sup> Some read "that is," with A B C P G at Antioch; but D E F G, D P H have no only.  
<sup>17</sup> Or "let every soul subject itself." It is sufficient, perhaps sufficiently expressed in "be subject."  
<sup>18</sup> Not himself in opposition to his subject; but in opposition to his subject. This is certainly not in the text.  
<sup>19</sup> T. R. reads "the authorities," with E L P G.

<sup>20</sup> Or "let every soul subject itself."  
<sup>21</sup> T. R. reads "and receive," with E L P G at Antioch and others; but A B C P G at Memphis and others.  
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(are) pure; but [it is] evil to that man who eats while stumbling [on doing so]. [It is] right not to eat meat, nor drink wine, nor [do anything] in which thy brother stumbles, or is offended, or is weak.  
 22 Hark thou faith! have [it] to thyself where thou. Blessed [is] he who does not judge himself in what he allows. But he that doubts, if he eat, is condemned; because [it is] not of faith; but whatever [is] not of faith is sin."

XV. But we judge, we that are strong, to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor with a view to what is good, to edification. For the Christ also did not please himself; but according as it is written, The reproaches of them that reproach thee have fallen upon me. For as many things as have been written, before have thou written for our instruction, that through endurance and through encouragement of the scriptures we might have hope. Now the God of endurance and of encouragement give to you, as to his minded one loved another according to Christ Jesus; that ye may with one accord with one mouth, glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, according as the Christ also has received you to [the] glory of God.  
 6 For I say that Jesus' Christ has

\* "Not yet" (not yet) means he is still in the world.  
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made a minister of [the] intercession for [the] weak of heart, to contain the prisoners of the fathers; and that the nations should glorify God for mercy; according as it is written, For this cause I will come to the strong [the] nations, and will say to the weak. And again he says, Repose, nations, with his people. And again, Praise the Lord, all [ye] nations, and let all the people boast him. And again Paul says, There shall be the rock of Jesus, and on that rock to rule over [the] nations. Now the God of hope fill you with all joy and peace in believing, so that ye should abound in hope by [the] power of [the] Holy Spirit.  
 12 But I am persuaded, my brethren, I myself also, exceeding you, that yourselves also are full of goodness, filled with all knowledge, able also to admonish one another. But I have written to you the more boldly, [brothers,] in part, as putting you in mind, because of the grace given to me by God, the unto be minister of Christ Jesus to the nations, carrying on as a minister to write the message of glad things of God, in order that the offering up of the nations might be acceptable, sanctioned by [the] Holy Spirit. I have therefore [written of to] boast in Christ Jesus in the things which pertain to God.  
 13 Yes I will not dare to speak any

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thing of the things which Christ has not wrought by me, for [the] obedience of [the] nations, by word and deed, in [the] power of signs and wonders, in [the] power of [the] Spirit of God; so that I, from Jerusalem, and in a circuit round to Illyria, have fully preached the glad tidings of the Christ; and so aiming to announce the glad tidings, not where Christ has been named, that I might not build upon another's foundation; but according as it is written, Ye whom there was nothing told concerning him, they shall see; and they that have not heard shall understand. Wherefore also I have been often hindered from coming to you. But now, having no longer place by these regions, and having great desire to come to you, these many years, whenever I should go to Spain? (for I hope to see you as I go thence, and by you to be sent forward thence, if first I shall have been in part filled with your company) but now I go to Jerusalem, ministering to the saints; for Macedonia and Achaia have been well pleased to make a certain contribution for the poor of the saints who are in Jerusalem. They have been well pleased indeed; and they are their debtors; for if the nations

\* "Not yet" (not yet) means he is still in the world.  
 \* A L E D T A T put here seems to be 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292.







wisdom of the wise, and not aside  
 the understanding of the understand-  
 ing ones. Where (is the) wise? <sup>10</sup>  
 where (is the) strong? where (is the) dis-  
 tinguisher of this world? <sup>11</sup> Has not God made foolish  
 the wisdom of this world? <sup>12</sup> For  
 since in the wisdom of God, the  
 world (by wisdom) has not known  
 God, God has been pleased by the  
 foolishness of the preaching <sup>13</sup> to save  
 those that believe. <sup>14</sup> Shows Jesus  
 indeed ask for signs? and Greeks  
 seek wisdom; <sup>15</sup> but we preach Christ  
 crucified, as Jews an offence; and as  
 nations foolishness; <sup>16</sup> but to those  
 that are called, both Jews and  
 Greeks, Christ God's power and  
 God's wisdom. <sup>17</sup> Because the foolish-  
 ness of God is wiser than men, and  
 the weakness of God is stronger than  
 men. <sup>18</sup> For consider ye calling  
 brethren, that (there are) not many  
 wise according to flesh, not many  
 powerful, not many high-borne. <sup>19</sup> But  
 God has chosen the foolish things of  
 the world, that he may put to shame  
 the wise; <sup>20</sup> and God has chosen the  
 weak things of the world, that he  
 may put to shame the strong things;  
<sup>21</sup> and the feeble things of the world,  
 and the despised, has God chosen,  
 (yea?) things that are not, that he  
 may bring to nothing the things that are; <sup>22</sup>  
 so that no flesh should boast before  
 God. <sup>23</sup> But of him are all in Christ  
 Jesus, who have been made to us wisdom  
 from God, and righteousness.

and holiness,\* and redemption; that according as it is written, the flesh has seen, but him whom in the heart.<sup>11</sup> And I, when I came to you, brethren, came not in excellency of word, or wisdom, outbravering to you the testimony of God. For I did not judge it well, to know anything among you here Jesus Christ, and him crucified. And I was with you in weakness and in fear and in much trembling; and my word and my preaching, not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith might not stand in man's wisdom, but in God's power.<sup>12</sup> But we speak wisdom among the perfect; but wisdom not of this world's nor of the rulers of this world's who come to naught. But we speak God's wisdom in a mystery, that hidden wisdom which God and predestinated before the ages for our glory: which none of the princes of this age knew, who had they known, they would not have crucified the Lord of glory; but according as it is written, (Things which eye has not seen, and ear not heard, and which have not come into man's heart, which God has prepared for them that love him, but these had revealed to us by his Spirit; for the Spirit searches all things, even the depths of God. For who of us hath known the things of a man's

[illegible]

across the spirit of the man which is  
 in him? there also the thought of God  
 knows no one except the Spirit of  
 God. But we have received, not the  
 spirit of the world, but the Spirit<sup>1</sup>  
 which [is] of God, that we may  
 know the things which have been  
 freely given to us of God: which  
 also we speak, not in words taught  
 by human wisdom<sup>2</sup> but in those  
 taught by the<sup>3</sup> Spirit, unadorned,  
 spiritual things, by spiritual  
 [persons]. And [the] natural<sup>4</sup> men  
 do not perceive the things of the  
 Spirit of God, for they are fully to  
 him; and he cannot know [them],  
 because they are spiritually  
 discerned; but the spiritual discern  
 all things, and he is discerned of  
 men. For who has known the mind  
 of [the] Lord, who shall instruct  
 him? But we have the mind of  
 Christ.

III. And I, brethren, have not been  
 able to speak to you as to spiritual,  
 but as to things; so to babes in  
 Christ. I have given you milk to  
 drink,<sup>5</sup> not meat, for ye knew not ye  
 were able, nor could ye be able

[illegible]

for us are not equal. For whereas  
(there are) among you carnalists  
and sinners, are ye not equal, and  
walk according to men? But when  
one says, I am of Paul, and another  
of Apollos, are ye not men?  
What then is Apollos, and who Paul?  
Ministers servants: through whom  
ye have believed, and as the Lord  
has given to each, I have planted;  
Apollos watered; but God has given  
the increase. So that neither the  
planter is anything, nor the waterer,  
but God the giver of the increase.  
But the planter and the waterer are  
one; but each shall receive his own  
reward according to his own labour.  
For we are God's fellow workmen;  
ye are God's husbandry, God's  
building. According to the grace of  
that which has been given to you, as  
a wise architect, I have laid the  
foundation, but others build upon  
it. But let each one know how he builds  
upon it. For other foundation can  
we men lay besides that which is,  
I said, which is Jesus Christ? Now if  
any one build upon [that] founda-  
tion, gold, silver, precious stones,

[illegible]







altogether with the fornicators of this world, or with the covetous and rapacious, or idolaters, simoniacs: ye should go out of the world.<sup>11</sup> But now I have written to you, if any one called brother be fornicator, or covetous, or idolater, or abusive, or a drunkard, or rapacious, not to eat with [him]: with such a one not even to eat. For what have I [to do] with judging these things? who are ye, do not ye judge those that are within? But those without God judges.<sup>12</sup> Remove the wicked person from amongst yourselves.<sup>13</sup> Does any one of you, having a matter against another, prosecute him out before the unjust, and not before the saints? <sup>14</sup> Do ye not know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of [the] most illustrious judgments? <sup>15</sup> Do ye not know that we shall judge angels? and not those creatures of this life? <sup>16</sup> If then ye have judgments as to things of this life, set those [to judge] who are able to estimate in the assembly. I speak to you [in past tense] to shame. Thus there is not a wise person among you, nor even one, who shall be able to decide between his brethren? <sup>17</sup> But brother prosecute his with brother, and thus before unbelievers. Already indeed there is altogether a fault to you: that ye have suits between yourselves. Why do ye not rather suffer

wrong? why are ye not rather defrauded? But ye do wrong, and defraud, and thus [your] brethren.<sup>18</sup> Do ye not know that unrighteous persons shall not inherit [the] kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor those who make women of themselves, nor who abuse themselves with men, nor thieves, nor covetous, nor drunkards, nor sinners pressure, nor [the] rapacious, shall inherit [the] kingdom of God. And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God.<sup>19</sup> All things are lawful to me, but all things are not profitable; all things are lawful to me, but I will not be brought under the power of any. <sup>20</sup> Meats for the belly, and the belly for meats; but God will bring to nothing both it and them; but the body [is] not for fornication, but for the Lord, and the Lord for the body. <sup>21</sup> And God has both raised up the Lord, and will raise us up from among [the] dead, by his power. <sup>22</sup> Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make [them] members of a harlot? Far be the thought. Do ye not know that he [that is] joined to the harlot is one body? for the two, he says, shall be one flesh.<sup>23</sup>

<sup>11</sup> T. B. reads 'ye' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>12</sup> Many authorities read 'they' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>13</sup> On the whole I judge 'judges' though the Fathers and Vulgate read 'will judge'. But 'judges' is the older MS. and seems to be the original reading of the text, as it is the only one which makes sense.

<sup>14</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>15</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>16</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>17</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>18</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>19</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>24</sup> But he that [is] joined to the Lord is one Spirit. Flee fornication. Every one which is joined to his partner is without the body, but he that commits fornication joins against his own body. Do ye not know that your body is [the] temple of the Holy Spirit which [is] in you, which ye have of God; and ye are not your own? for ye have been bought with a price; glorify now then God in your body.<sup>25</sup>

VII. But concerning the things of which ye have written [in me]: [It is] good for a man not to touch a woman; but on account of fornications, let each have his own wife, and each [woman] have her own husband. Let the husband render her due<sup>1</sup> to the wife, and in like manner the wife to the husband. The wife has not authority over her own body, but the husband: in like manner also the husband has not authority over his own body, but the wife. Husband<sup>2</sup> and wife are one, unless it may be, by consent for a time, that ye may devote yourselves to prayer, and again be<sup>3</sup> together, that Satan tempt you not because of your incontinency. But this I say, as concerning [to] I not as command- ing [it]. Now I wish all men to be even as myself; but every one has his own gift of God: one man thus,

and another thus. But I say to the unmarried and to the widows, it is good for them that they remain even as I. But if they have not control over themselves, let them marry; for it is better to marry than to burn. But to the married I enjoin, not I, but the Lord, Let not wife be separated from husband; but if also she shall have been separated, let her remain unmarried, or be reconciled to her husband; and let not husband leave wife. But as to the rest, I say, not the Lord. If any brother have an unbelieving wife, and she consent to dwell with him, let him not leave her. And a woman who has an unbelieving husband, and he consents to dwell with her, let her not leave [her] husband.<sup>4</sup> For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; since [otherwise] indeed your children are unclean, but now they are holy. But if the unbeliever go away, let them<sup>5</sup> go away; a brother or a sister is not bound in such [cases], but God has called us in peace. For what knowest thou, O wife, if thou shalt save thy husband? or what knowest thou, O husband, if thou shalt save thy wife? <sup>6</sup> However, as the Lord has divided to each, as God<sup>7</sup> has called each, so let

created individually. The union between unity in the flesh, and in the spirit, is a union of the flesh, though temporary, temporary. It is not dissolution, and it is not unity, but it is unity. The Spirit which is in the Lord himself dwells in us, and in the living power of the new life, I know not how to express it better in words (but this note was needed to explain the difference. It is the Holy Spirit).

<sup>1</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>2</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>3</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>4</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>5</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>6</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>7</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>8</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>9</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.

<sup>10</sup> T. B. reads 'and' with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS. with B C D E F G H I K L M N O P Q R S T U V W X Y Z and some MSS.







enemies, ye are against Christ.  
 10 Wherefore if meat be a fallow to my brethren, I will eat no flesh for ever, that I may not be a fallow to my brother.

IX. Am I not free? am I not an apostle? have I not seen Jesus? our Lord? are not ye my work in [the] Lord? Is I am not an apostle to others, yet at any rate I am to you: for the seal of mine apostleship are ye in [the] Lord. My defence to those who pronounce are in this: Have we not a right to eat and to drink? have we not a right to take round a man [as] wife, as also the other apostles, and the brethren of the Lord, and Cephas? If I show not Barnabas, have we not a right not to work? Was our exercise as was at his own charge? who plants a vineyard and does not eat of its fruit? or who feeds a flock and does not eat of the milk of the flock? Do I speak these things as a man, or does not the law also say these things? For in the law of Moses it is written, Thine shalt not covet the ox that is breeding out udder. Is God occupied about you udder, or does he say [it] altogether for our sakes? For our sakes it has been written, that the plougher should plough in hope, and he that sows and reap, in hope of partaking

of [it]. If we have sown to you spiritual things, [is it a] great [thing] if we shall reap your carnal things? if we share partake of this right over you, should not rather we? But we have not used this right, but we fear all things, that we may put no hindrance in the way of the glad tidings of the Christ. Do ye not know that they who [show] [as] sacred things are of the [offerings] offered in the temple? they that stand at the altar partake with [us] same? So also the Lord has ordained to those that announce the glad tidings to live of the glad tidings. But I have used none of these things. Now I have not written these things that it should be thus in my case, for [it were] good for me rather to die than that any one should make void my bond. I do it I announce the glad tidings. I have nothing to boast of: for a necessity is laid upon me; for it is woe to me if I should not announce the glad tidings. For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an administration. What is the reward then that I have? That in announcing the glad tidings I make the glad tidings workless [in others], so as not to have made this as hindrance to me, of my right in

the kingdom is [of] the people. The kingdom however, not founded on the possession of riches, but on the possession of the promise of the inheritance of life. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God.

10. I have written these things that it should be thus in my case, for [it were] good for me rather to die than that any one should make void my bond. I do it I announce the glad tidings. I have nothing to boast of: for a necessity is laid upon me; for it is woe to me if I should not announce the glad tidings.

11. For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an administration. What is the reward then that I have? That in announcing the glad tidings I make the glad tidings workless [in others], so as not to have made this as hindrance to me, of my right in the kingdom is [of] the people. The kingdom however, not founded on the possession of riches, but on the possession of the promise of the inheritance of life. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God.

10 [announcing] the glad tidings. For I have been free from all, I have made myself bondman to all, that I might gain the more [people]. And I became to the Jews as a Jew, in order that I might gain the Jews: to those under law, as under law, not being myself under law, in order that I might gain those under law: to those without law, as without law, not as without law in God, but as lawlessly without in Christ, in order that I might gain [them] without law. I became to the weak [as] weak, in order that I might gain the weak. To all I have become all things, in order that at all events I might save some. And I do all things for the sake of the glad tidings, that I may be fellow-partaker with them. Know ye not that they who run in [the] race, run all, but one receives the prize? Thus run in order that ye may obtain. But every one that contends [for a prize] is temperate in all things: they abstain from flesh and wine, and use all soberness. I therefore thus run, as not uncertainly; as I combat, as not

beating the air. But I buffet my body, and keep it under, lest [after] having preached to others I should be myself rejected.

X. For I could not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food, and all drank the same spiritual drink, for they drank of a spiritual rock which followed [them]: now the rock was the Christ: yet God was not pleased with the most of them, for they were proved in the desert. But these things happened [us] types of us, that we should not be tempted after evil things, as they were tempted. Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed temptations, and fell in one day three and twenty thousand. Neither let us tempt the Christ, as some of them tempted, and perished by serpents. Neither murmur ye, as some of them murmured, and perished

the hope of it. The same as given in verse 10, is given in verse 11, in the same way. The same as given in verse 10, is given in verse 11, in the same way. The same as given in verse 10, is given in verse 11, in the same way.

10. I have written these things that it should be thus in my case, for [it were] good for me rather to die than that any one should make void my bond. I do it I announce the glad tidings. I have nothing to boast of: for a necessity is laid upon me; for it is woe to me if I should not announce the glad tidings.

11. For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an administration. What is the reward then that I have? That in announcing the glad tidings I make the glad tidings workless [in others], so as not to have made this as hindrance to me, of my right in the kingdom is [of] the people.

12. The kingdom however, not founded on the possession of riches, but on the possession of the promise of the inheritance of life. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God.

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13. The kingdom however, not founded on the possession of riches, but on the possession of the promise of the inheritance of life. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God. For we are to be made partakers of the kingdom of God.







this bread, and drink the cup, ye announce the death of the Lord, until he come. So that whosoever shall eat the bread, or drink the cup of the Lord unworthily, shall be guilty in respect of the body and of the blood of the Lord. But let a man prove himself, and thus eat of the bread, and drink of the cup. For (the) water and drinketh<sup>2</sup> and drinketh<sup>3</sup> to himself, not dishonouring the body? On this account many among you [are] weak and infirm, and a good many are fallen asleep. But if we judged ourselves, we were not judged. But being judged, we are disciplined of [the] Lord that we may not be condemned with the world. So that, my brethren, when ye come together to eat, wait for one another. If any one be hungry, let him eat at home, that ye may not come together to judgment. But the other things, whenever I come, I will set in order.

XII. But concerning spiritual [manifestations], brethren, I do not wish you to be ignorant. Ye know that when ye were [of the nations] ye were led away to dumb idols, in whatever way ye might be led. I give you therefore to know, that any one, speaking in [the power of the] Spirit of God, says, Come [on] Jesus,

and no one can say, Lord Jesus, unless in [the power of the] Holy Spirit. But there are distinctions of gifts, but the same Spirit; and there are distinctions of services, and the same Lord; and there are distinctions of operations, but the same God who operates all things in all. But to each the manifestation of the Spirit is given for profit. For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the same Spirit; and to a different one faith, in [the power of] the same Spirit; and to another gifts of healing in [the power of] the same Spirit; and in another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of tongues. But all these things operate the one and the same Spirit, dividing to each in particular according to his pleasure. For even as the body is one and has many members, but all the members of the body, being many, are one body, so also [is] the Church. For also in [the power of] one Spirit we have all been baptized into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to drink of one Spirit. For also the

body is not one member but many. If the foot say, Because I am not a hand I am not of the body, is it on account of this not joined of the body? And if the ear say, Because I am not an eye I am not of the body, is it on account of this not joined of the body? If the whole body [were] an eye, where the hearing? If all hearing, where the smelling? But now God has set the members, each one of them in the body, according as it has pleased him. But if all were one member, where the body? But now the members [are] many, and the body one. The eye cannot say to the hand, I have not need of thee; or again, the head to the foot, I have not need of you. But rather, the members of the body which seem to be weaker are necessary; and those [parts] of the body which we esteem to be the more void of honour, these we clothe with more abundant honour; and our weakness [parts] have more abundant weaknesses; but weakly [parts] have not need. But God has tempered the body together, having given more abundant honour to [the part] that lacked; that there might be no division in the body, but that the members might have the same concern one for another. And if one member suffer, all the members suffer with it; and if one member be glorified, all the members rejoice with it. Now ye are Christ's body, and members in particular. And God has set certain in the

assembly: first, apostles; secondly, prophets; thirdly, teachers; then miraculous powers; then gifts of healings; helps; governments; kinds of tongues. [Are] all apostles? [are] all prophets? [are] all teachers? [are] all in possession of [miraculous] powers? Have all gifts of healings? Do all speak with tongues? Do all interpret? But desire earnestly the greater gifts, and yet show I unto you a way of more surpassing excellence.

XIII. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have prophecy, and know<sup>2</sup> all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I shall distribute all my goods in food, and if I deliver up my body that I may be burned,<sup>3</sup> but have not love, I profit nothing. Love has long patience, is kind; love is not envious of others; love is not inflated and rash; is not puffed up, does not behave in an unbecomingly manner, does not seek what is its own, is not quickly provoked, does not inspire evil, does not rejoice in iniquity but rejoices with the truth, bears<sup>4</sup> all things, believes all things, hopes all things, endures all things. Love never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away. For we know<sup>5</sup> in part, and we prophesy in part; but when

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even hundred brethren at once, of whom the most remain until now, but some also have fallen asleep.<sup>1</sup> Then he appeared to James; then<sup>2</sup> to all the apostles; and last of all, as to an abortion, he appeared to<sup>3</sup> me also. For I am the least of the apostles, who am not fit to be called apostle, because I have persecuted<sup>4</sup> the assembly of God. But by God's grace I am what I am; and his grace, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not I, but the grace of God<sup>5</sup> which [was] with me. Whether, therefore, I or they, thus we preach,<sup>6</sup> and thus ye have believed. Now if Christ is preached that he is raised from among [the] dead, how say some among you that there is not a resurrection of [those that are] dead?<sup>7</sup> But if there is not a resurrection of [those that are] dead, neither is Christ raised; but if Christ is not raised, then, indeed, vain also [is] our preaching, and you also your faith. And we are found also false witnesses of God; for we have witnessed concerning God that he is raised the Christ, when he has not raised if indeed [those that are] dead are not raised. For if [those that are] dead are not raised, neither is Christ raised;<sup>8</sup> but if Christ be not raised, your faith [is] vain; ye are yet in<sup>9</sup> your sins. Then indeed also those

who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are [the] most miserable of all men.

<sup>10</sup> But now Christ is raised from among [the] dead, firstfruits of those fallen asleep. For since by man [came] death, by man also resurrection of [those that are] dead. For as in the Adam all die, thus also in the Christ all shall be made alive. But each in his own rank: [the] firstfruits, Christ; then those [that are] the Christ's at his coming. Then the end, when he gives up the kingdom to him [who is] God and Father; when he shall have annihilated all rule and all authority and power. For he must reign until he put all enemies under his feet. [The] last enemy [that] is annihilated [is] death. For he has put all things in subjection under his feet. But when he says that all things are put in subjection, [it is] evident that [it is] except him who put all things in subjection to him. But when all things shall have been brought into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all.

<sup>11</sup> Since what shall the baptized for the dead do if [those that are] dead rise not at all? why also are they baptized for them?<sup>12</sup> Why do we also endanger ourselves every hour?

which agrees with our article rather two qualities of the same person, or two persons under the same quality. But I prefer this without English. It is "dead, even the Father, because this phrase is supported in doctrine, and might be used as meaning that the Father truly is God, which is so by the same. Some have gone too far with this rule, as in the use of the article, as it is a most necessary and personal object, whereas it can be used with two, as we find in the English version.

<sup>12</sup> The article, cannot be translated in English. It is given in the text. It has the effect of removing them as such, objectively considered as such.

<sup>13</sup> The text.

<sup>14</sup> Instead of "for them," T. B. reads "for the dead," with L and many copies. Syr-Pot; text is A R D E F G K P 17 at Am Marg.

<sup>1</sup> T. B. reads "also," with B L many copies. Am Marg. reads "and" with D E F G H I K P 17 at Am Marg. <sup>2</sup> T. B. reads "also," with B L many copies. Am Marg. reads "and" with D E F G H I K P 17 at Am Marg. <sup>3</sup> T. B. reads "also," with B L many copies. Am Marg. reads "and" with D E F G H I K P 17 at Am Marg. <sup>4</sup> T. B. reads "also," with B L many copies. Am Marg. reads "and" with D E F G H I K P 17 at Am Marg. <sup>5</sup> T. B. reads "also," with B L many copies. Am Marg. reads "and" with D E F G H I K P 17 at Am Marg. <sup>6</sup> T. B. reads "also," with B L many copies. Am Marg. reads "and" with D E F G H I K P 17 at Am Marg. <sup>7</sup> T. B. reads "also," with B L many copies. Am Marg. reads "and" with D E F G H I K P 17 at Am Marg. <sup>8</sup> T. B. reads "also," with B L many copies. Am Marg. reads "and" with D E F G H I K P 17 at Am Marg. <sup>9</sup> T. B. reads "also," with B L many copies. Am Marg. reads "and" with D E F G H I K P 17 at Am Marg.

<sup>21</sup> Daily I die, by your boasting which I have in Christ Jesus our Lord. If [to speak] after the manner of men, I have fought with beasts in Ephesus, what is the profit to me if [those that are] dead do not rise? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake up, righteous, and sin not; for some are ignorant of God. I speak to you as a matter of shame.

<sup>22</sup> But some one will say, How are the dead raised? and with what body do they come? Fool! what thou sowest is not quickened unless it die. And what thou sowest, thou sowest not the body that shall be, but a bare grain: it may be of wheat, or some one of the rest; and God gives to it a body as he has pleased, and to each of the seeds its own body. Every flesh [is] not the same flesh, but one [is] of men, and another flesh of beasts, and another [flesh] of birds, and another of fishes. And [there are] heavenly bodies, and earthly bodies; but different is the glory of the heavenly, different that of the earthly: one [the] sun's glory, and another [the] moon's glory, and another [the] stars' glory; for star differs from star in glory. Thus also [is] the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It

is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body: if there is a natural body, there is also a spiritual one.<sup>23</sup> Thus also it is written, The first man Adam became a living soul; the last Adam a quickening spirit. But that which is spiritual [was] not first, but that which is natural; then that which is spiritual: the first man out of [the] earth, made of dust; the second man, out of heaven. Such as he made of dust, such also those made of dust; and such as the heavenly [one], such also the heavenly [one]. And as we have borne the image of the [one] made of dust, we shall bear also the image of the heavenly [one]. But thus I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.

<sup>24</sup> Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed, in an instant, in [the] twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must needs put on incorruptibility, and this mortal put on immortality. But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has

<sup>21</sup> On the whole, "boasting of God," gives the sense. "I have not the knowledge," is weak. "No knowledge," does not mean "boasting," "boasting" is not a matter of a person, but a matter of a thing. <sup>22</sup> T. B. reads "one is [the] flesh," adding with many copies. <sup>23</sup> T. B. reads "one is [the] flesh," adding with many copies. <sup>24</sup> T. B. reads "one is [the] flesh," adding with many copies.

<sup>21</sup> T. B. reads "also," with B L 17 at Am Marg. <sup>22</sup> T. B. reads "also," with B L 17 at Am Marg. <sup>23</sup> T. B. reads "also," with B L 17 at Am Marg. <sup>24</sup> T. B. reads "also," with B L 17 at Am Marg. <sup>25</sup> T. B. reads "also," with B L 17 at Am Marg. <sup>26</sup> T. B. reads "also," with B L 17 at Am Marg. <sup>27</sup> T. B. reads "also," with B L 17 at Am Marg. <sup>28</sup> T. B. reads "also," with B L 17 at Am Marg. <sup>29</sup> T. B. reads "also," with B L 17 at Am Marg. <sup>30</sup> T. B. reads "also," with B L 17 at Am Marg.











day, when Moses is read, the veil that  
 upon their heart. But when it shall  
 turn to [the] Lord, the veil is taken  
 away.<sup>12</sup> Now the Lord is the Spirit,  
 but where the Spirit of [the] Lord  
 is, there<sup>13</sup> is liberty. But we all,  
 looking on the glory of the Lord  
 with unveiled face, are transformed  
 according to the same image from  
 glory to glory, even as by [the] Lord  
 the Spirit.<sup>14</sup>

IV. Therefore, having this ministry,  
 as we have had mercy shown us, we  
 bring not. But we have rejected the  
 hidden things of shame, not walk-  
 ing in deceit, nor falsifying the word  
 of God, but by manifestation of the  
 truth commending ourselves to every  
 conscience of men before God. But  
 if also our gospel is veiled, it is  
 veiled in those that are lost;<sup>15</sup> in  
 whom the god of this world has  
 blinded the thoughts of the un-  
 derstanding, so that the radiance of the  
 glorious things of the glory of the Christ,  
 who is [the] image of God, should  
 not shine forth [for them]. For  
 we do not praise ourselves, but  
 Christ Jesus Lord, and ourselves  
 as his bondmen for Jesus' sake. He

came [it is] the God<sup>16</sup> who spoke  
 that out of darkness light should  
 shine; who has shone in our hearts  
 for the shining forth<sup>17</sup> of the know-  
 ledge of the glory of God in [the]  
 face of [Jesus'] Christ. But we  
 have this treasure in earthen vessels,  
 that the surpassingness of the power  
 may be of God, and not from us;  
 every way afflicted, but not strait-  
 ened; seeing no apparent issue, but  
 our way not entirely shut up;<sup>18</sup> per-  
 secuted, but not abandoned; cast  
 down, but not destroyed; always  
 bearing about in the body the dying  
 of<sup>19</sup> Jesus, that the life also of Jesus  
 may be manifested in our body; for  
 we who live are always delivered  
 unto death on account of Jesus, that  
 the life also of Jesus may be mani-  
 fested in our mortal flesh; so that  
 death works in us, but<sup>20</sup> life in you.  
 And having the same spirit of faith,  
 according to what is written, I have  
 believed, therefore have I spoken;  
 we also believe, therefore also we  
 speak; knowing that he who has  
 raised the Lord<sup>21</sup> Jesus shall raise  
 us also with<sup>22</sup> Jesus, and shall pre-  
 sent [us] with you. For all things

is done away. Or it may be the veil and being  
 taken off that which is done away in Christ,<sup>12</sup> or  
 "removal of," because it is done away in Christ.  
 In the last case it is to be read, not 2 v. 12. And  
 I have no doubt that the last is right, and that  
 Moses' covering has been while he talked in the  
 people, and that the Hebrews regarding him.  
 Ex. xxxiv. 35 means it, and ver. 14 proves it.

<sup>13</sup> The parenthetical notice of verse 1.  
<sup>14</sup> I. E. reads there [the], adding [the], with I.  
 P. G. K. L. P. R. W. and others. Am. W. A. B. C. D. E.  
 W. H. and others.

<sup>15</sup> See James 1. 25.  
<sup>16</sup> Or: that person, as 4. 25.

<sup>17</sup> I have translated us to this person, wherever  
 it found here only in the New Testament. "For  
 them," is repeated by the writers. I add it, so  
 that they introduce it in Greek, and so sym-  
 metrical, the sense, and I do not find that anyone  
 is used in classical Greek as a number word. It is  
 found as an adverb and pronoun both in I believe,  
 elsewhere, and in the Greek of the same of  
 "brightening," which is a Greek word, and  
 its various, building, and it is by any or distant.  
 We find, however, repeated, as a number participle,  
 used in Lev. xiii. 36, to describe the white ap-  
 pearance of leprosy, which suggests, perhaps, a  
 similar use, it is not a substantival, and its  
 Hebrew equivalent is "to shine." If we translate  
 it "distant," the sense would be "so that they

should not discern the shining forth of the glori-  
 ous things of the glory of Christ, who is the image  
 of God." American, it means, as translation is,  
 and thus approved. A. C. and others have be-  
 lieved, C. D. E. H. I. J. K. L. P. R. W. and others.

<sup>18</sup> I. E. has "by them" in text, with B. E. I. P. R. W.  
 H. and others. A. B. C. D. F. G. H. I. J. K. L. P. R. W.  
 and others.

<sup>19</sup> Or: in us, God.

<sup>20</sup> Literally: who speak forth to shine out of  
 darkness.

<sup>21</sup> "Shining forth" or "radiance," the same  
 word as above, ver. 1. 16.

<sup>22</sup> A. B. C. D. E. F. G. H. I. J. K. L. P. R. W. and others  
 have it, with the only variant, A. C. H. I. L. P. R. W.  
 and others. Am. W. A. B. C. D. E. F. G. H. I. J. K. L. P. R. W.  
 and others.

<sup>23</sup> American, and the "Christians."

<sup>24</sup> I. E. adds, "the Lord," with A. B. C. D. E. F. G. H. I. J. K. L. P. R. W.  
 and others. A. B. C. D. E. F. G. H. I. J. K. L. P. R. W. and others.

<sup>25</sup> I. E. reads us, as 4. 25, making it equivalent to  
 "us," as it is in the Latin Vulgate, and I believe,  
 elsewhere, and in the Greek of the same of  
 "brightening," which is a Greek word, and  
 its various, building, and it is by any or distant.

<sup>26</sup> I believe, however, repeated, as a number participle,  
 used in Lev. xiii. 36, to describe the white ap-  
 pearance of leprosy, which suggests, perhaps, a  
 similar use, it is not a substantival, and its  
 Hebrew equivalent is "to shine." If we translate  
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<sup>28</sup> Or: in us, God.

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<sup>30</sup> A. B. C. D. E. F. G. H. I. J. K. L. P. R. W. and others  
 have it, with the only variant, A. C. H. I. L. P. R. W.  
 and others. Am. W. A. B. C. D. E. F. G. H. I. J. K. L. P. R. W.  
 and others.

[are] for your sakes, that the grace  
 abounding through the many<sup>1</sup> may  
 cause thanksgiving to abound to the  
 glory of God. Wherefore we faint  
 not; but if indeed our outward man  
 is consumed, yet the inward is re-  
 newed day by day. For our mo-  
 mentary [and] light affliction works  
 for us in surpassing measure an eter-  
 nal weight of glory; while<sup>2</sup> we look  
 not at the things that are seen, but at  
 the things that are not seen; for the  
 things that are seen [are] for a time,  
 but those that are not seen [are] eternal.

V. For we know that if our earthly  
 tabernacle<sup>3</sup> house<sup>4</sup> be destroyed, we  
 have a building from God, a house  
 not made with hands, eternal in the  
 heavens. For indeed in this we  
 groan, ardently desiring to have put  
 on our house which [is] from<sup>5</sup> hea-  
 ven; if indeed being also clothed we  
 shall not be found naked. For in-  
 deed we who are in the tabernacle  
 groan, being burdened; while yet  
 we do not wish to be unclothed, but  
 clothed, that (what is) eternal may  
 be swallowed up by life. Now he  
 that has wrought us for this very  
 thing [is] God, who also<sup>6</sup> has given  
 to us the earnest of the Spirit.

<sup>1</sup> "Grace abounding through the many." The  
 grace of God, perfect in itself, multiplying itself  
 in its effects, so that thanksgiving abounds.  
 Paul was delivered, and everything was for the  
 church. It was not therefore merely a benefit  
 to him, but also a benefit to all, so that the grace  
 or benefit was multiplied, and thanksgiving  
 is poured in, but the same plain and simple.  
 I add the word "because," unless it is the "because."  
 I am not aware of the being so translated, some  
 moderns, however, I find, have done so.

<sup>2</sup> Literally, "the momentary lightening of pain."

<sup>3</sup> Which has not the sense of this verse. I  
 believe it means "we are building," but a more  
 exact translation would be "we are building," and  
 the sense of the passage.

<sup>4</sup> There is no article before "house" in Greek,  
 but I have no doubt, because it is a common  
 word, being used in many places of the  
 body, and hence it is used in the same sense.

<sup>5</sup> I believe, however, repeated, as a number participle,  
 used in Lev. xiii. 36, to describe the white ap-  
 pearance of leprosy, which suggests, perhaps, a  
 similar use, it is not a substantival, and its  
 Hebrew equivalent is "to shine." If we translate  
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 lieved, C. D. E. H. I. J. K. L. P. R. W. and others.

<sup>27</sup> I. E. has "by them" in text, with B. E. I. P. R. W.  
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<sup>28</sup> Or: in us, God.

<sup>29</sup> Literally: who speak forth to shine out of  
 darkness.

<sup>30</sup> A. B. C. D. E. F. G. H. I. J. K. L. P. R. W. and others  
 have it, with the only variant, A. C. H. I. L. P. R. W.  
 and others. Am. W. A. B. C. D. E. F. G. H. I. J. K. L. P. R. W.  
 and others.

<sup>31</sup> I believe, however, repeated, as a number participle,  
 used in Lev. xiii. 36, to describe the white ap-  
 pearance of leprosy, which suggests, perhaps, a  
 similar use, it is not a substantival, and its  
 Hebrew equivalent is "to shine." If we translate  
 it "distant," the sense would be "so that they

<sup>1</sup> Therefore [we are] always confident,  
 and know<sup>2</sup> that while present in the  
 body we are absent from the Lord.  
<sup>3</sup> [for we walk by faith, and by sight.]  
<sup>4</sup> we are confident, I say,<sup>5</sup> and pleased  
 rather to be absent from the body  
 and present with the Lord. Where-  
 fore also we are zealous, whether  
 present or absent, to be acceptable to  
 him. For we must all be manifested  
 before the judgment-seat of the  
 Christ, that each may receive the  
 things [done] in<sup>6</sup> the body, accord-  
 ing to those he has done, whether  
 [it be] good or evil. Knowing there-  
 fore the terror of the Lord we per-  
 suade men, but have been<sup>7</sup> mani-  
 fested to God, and I hope also that  
 we have been<sup>8</sup> manifested in your  
 consciences. [For<sup>9</sup>] we do not again  
 commend ourselves to you, but [we  
 are] giving to you occasion of boast in  
 our behalf, that ye may have [rejoice]  
 with those boasting in conscience.  
<sup>11</sup> and not in heart. For whether we  
 are beside ourselves, [it is] to God,<sup>12</sup>  
<sup>13</sup> or are sober, [it is] for you. For the  
 love of the Christ constrains us, hav-  
 ing judged this, that<sup>14</sup> one died for all,  
<sup>15</sup> then all have died;<sup>16</sup> and he died  
 for all, that they who live should no

literally "because." It was their work,  
 they were building, and others.

<sup>2</sup> I have translated us to this person, wherever  
 it found here only in the New Testament. "For  
 them," is repeated by the writers. I add it, so  
 that they introduce it in Greek, and so sym-  
 metrical, the sense, and I do not find that anyone  
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 and thus approved. A. C. and others have be-  
 lieved, C. D. E. H. I. J. K. L. P. R. W. and others.



longer live to themselves, but to him who died for them; and has been raised. So that we henceforth know<sup>12</sup> no one according to flesh; but if even we have known<sup>13</sup> Christ according to flesh, yet now we know<sup>14</sup> him thus no longer. So if any one (he) in Christ, (there is) a new creation; the old things have passed away; behold all things have become new;<sup>15</sup> and all things are of the God<sup>16</sup> who has reconciled us to himself by Jesus<sup>17</sup> Christ, and given to us the ministry of that<sup>18</sup> reconciliation: how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting us in the word of that<sup>19</sup> reconciliation. We are ambassadors therefore for Christ, God as if we were<sup>20</sup> reconciling by us, we entreat for Christ.<sup>21</sup> Be reconciled to God. "Him who knew and who has made you free, so that we might instant, God's righteousness to trust.

VI. But (as) fellow-workmen,<sup>22</sup> we also besought that as we have not the praise of God in vain; (for he says, I have listened to thee in an accepted time, and I have helped thee in a day of salvation: behold, now (is the) well-accepted time, behold, now (the) day of salvation;) giving no manner of offence to any man;

that the ministry be not blamed;  
led in everything commanding our-  
selves as God's ministers, in words  
and actions,\* in afflictions, in con-  
stitutions, in straits, in stripes, in prisons,  
in riots, in labours, in watchings, in  
fastings, in purities, in knowledge,  
in long-suffering, in kindness, in (the)  
Holy Ghost, in love unfeigned, in  
(the) word of truth, in the power  
of God; through the cross of righte-  
ousness to the right hand and left,  
through glory and dishonour, through  
evil report and good report: as de-  
ceivers, and true; as unknown, and  
well known;\* as dying, and behold,  
we live; as disciplined, and not yet  
to death; as grieved,\* but always  
rejoicing; as poor, but enriching  
many; as having nothing, and pos-  
sessing all things.

<sup>11</sup> One mouth is opened to you, Co-  
rinthians, our heart is expanded.\*

<sup>12</sup> Ye are not envious in us, but ye  
are straitened in your affections;<sup>1</sup>

<sup>13</sup> but for an answering recompense, if  
I speak as to children, let your heart  
also expand itself.\*

<sup>14</sup> Be not diversely\* grieved with un-  
believers; for what participation (is  
there) between righteousness and  
lawlessness? not what fellowship of  
light with darkness? and what com-  
munion of Christ with Beliar,\* or what

[illegible][illegible]

part for a believer along with an un-  
 14 believe? and what agreements of  
 God's people with idols? for ye are  
 (the) living kind's friends? according  
 as that has said, I will dwell among  
 them, and walk among (them); and  
 I will be their God, and they shall be  
 15 to me a people. Whosoever comes  
 from the temple of idols, and be sepa-  
 rated, with (the) Lord, and touch not  
 (what is) an idol, and I will receive  
 16 you; and I will be to you for a  
 Father, and ye shall be to me for  
 sons and daughters: with (the) Lord  
 abundantly.

VII. Having therefore these promises,  
 beloved, let us purify ourselves from  
 every pollution of flesh and spirit,  
 perfecting holiness as God's law.

1 Beloved, ye have been injured and  
 one, we have suffered: no one  
 2 have made pair of no man. I do  
 not speak for magnanimity, for I  
 have already said that ye are to  
 our hearts to be together, and live  
 3 together. Great (is) my longing  
 towards you, and my yearning  
 4 respect of you. I was filled with  
 excitement, I yearned in joy  
 under all our afflictions. For whilst  
 when we came into this world, our  
 5 Lord had no rest, but we were  
 afflicted in every way: without  
 6 pain, without heat, but we were  
 exercised more than that are (possibly)  
 few: (even) God, encouraged us to

Beloved, ye have been injured and one, we have suffered: no one have made pair of no man. I do not speak for magnanimity, for I have already said that ye are to our hearts to be together, and live together. Great (is) my longing towards you, and my yearning respect of you. I was filled with excitement, I yearned in joy under all our afflictions. For whilst when we came into this world, our Lord had no rest, but we were afflicted in every way: without pain, without heat, but we were exercised more than that are (possibly) few: (even) God, encouraged us to

[illegible]







purpose in his heart; not accidentally," as opportunity, for God loves a cheerful giver. But God is able to make every gracious gift abundant towards you, that, being in every way always all-sufficient, ye may abound to every good work: according as it is written, He has enriched him he has given to the poor; his righteousness remains for ever.

Now be that supply used to the sword and brand for wrong shall supply and make abundant your sowing, and increase the fruits of your righteousness; stretched in every way into all free-hearted liberality, which works through an thanksgiving to God. Because the manifestations of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgivings to God: they glorifying God through the proof of this manifestation, by reason of your subjection, by profession, to the glad tidings of the Gospel, and your free-hearted liberality in communication towards them and towards all; and in their supplication for you, full of ardour desire for you, on account of the exceeding grace of God (which is) upon you. "Thanks [be] to God for his unspeakable free gift."

But I beseech Paul, entreat you by the meekness and gentleness of the Christ, who is in reverence, (which precious) (and) make known you, his client and bond towards you; for I beseech that perchance I may not be held with the confidence while which I think to be divine.

towards those who think of us as  
 willing something to God. For  
 nothing in God, we do not want  
 something to God. For the arms  
 of our warfare [are] not bodily,  
 but powerful according to God's  
 will, the overthrow of strongholds, over-  
 throwing counsels and every high  
 thing that lifts itself up against  
 the knowledge of God, and making  
 every thought into the obedience  
 of the Christ; and having in readi-  
 ness to arrange all disabilities when  
 your obedience shall have been ful-  
 filled. It is we look at what concerns  
 appearance? If any one has con-  
 fidence in himself that he is of  
 Christ, let him think this again in  
 himself that even so he [is] of Christ,  
 we also [are] we. For and if I  
 should have even somewhat more  
 authority of our authority, which  
 God has also given [to us] for build-  
 ing up and not for your overbear-  
 ing, I shall not be put to shame; that  
 I may not seem as if I was disre-  
 specting my letters because I believe,  
 he says, [are] wondrous and strong, but  
 his presence in the body weak, and  
 his speech might. Let such a one  
 think that, that such as we are in  
 word by letters [appear] almost, such  
 also [appear] in deed. For we dare not  
 compare ourselves or compare ourselves  
 with some who commend themselves;  
 but those, promoting themselves by  
 themselves, and comparing them-  
 selves with themselves, are not intel-  
 ligent. So we will not boast of our  
 measure, but according to the  
 measure of the rule which is Christ

measure has apportioned to us, to reach<sup>15</sup> to you also. For we do not so not reaching to you, overstretch ourselves, but we write you in you also in the glad things of the Christ,<sup>16</sup> not boasting out of measure in other people's labours, but having hope, your faith, intending to be engaged amongst you, according to our rule,<sup>17</sup> yet more abundantly to announce the glad things of that which is beyond you, not to be boasting in another's rule if things made ready to hand. But he that boasts, let him boast in the Lord. For not he that commends himself is approved, but when the Lord commends.

to you.<sup>1</sup> Have I committed sin, showing myself in order that ye might be ashamed, because I gratuitously announced to you the glad tidings of God? I quoted others as examples, requiring him for ministry towards you. And being proud with you and lacking, I did not easily burden any one, for the brethren who came from Macedonia supplied what I lacked, and in everything I kept myself from being a burden to you, and will keep myself. [The] words of Christ is in me that this boasting shall not be stopped as to me in the regions of Achaia. Why? because I do not have run? God knows. But what I do, I will also do, that I may cut off the opportunity of those wishing [for] an opportunity, that whereas they boast they may be found even as we. For such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ. And [is it] not wonderful, that Jesus himself transforms himself into an angel of light? It is no great thing therefore if his ministers also transform themselves as ministers of righteousness: whose end shall be according to their works.

<sup>22</sup> Again I say, Let not any one think me to be a fool; but if otherwise, receive me thus even as a fool, that I also may boast myself some title. What I speak I do not speak according to [the] Lord, but as in folly, in the confidence of boasting.

<sup>23</sup> Some must needs something to think, I also will boast. For in our fool-

\*  $\text{Cm}^{-1}$  and wavenumbers [  $\text{cm}^{-1}$  ]. It is in accordance with "standard".

\* Export items: no comments.

Journal of Interpersonal Violence 27(12):2373-2390

→ If possible to trace an *idiot* back to the source, but the source is not known, and *idiot* is not known.

<sup>10</sup>Y. A., with  $\Gamma$  in  $L_1$  or  $L_2$  of  $S$  or  $S'$  through  $\Delta$  in  $L_1$ . But in  $S$  or  $S'$   $\Delta$  is  $O(2) \cong \mathbb{P}^1$  of  $\Delta$  is empty.

<sup>1</sup> On a different perspective, see e.g. Halmos (1980), where, in a different way, Lemma 4.1 of the present paper is obtained.

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\* This column is blank.

\*7. Study of "Dental" with H. K. L. of 1901 and 1902. Version: a H. K. L. of 1901.

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equally, he had the name of musician. But with the coming of Schubert's popularity to Paris, the Viennese

Math. 2001, 21, Sept. 24, 17, and other papers, with an introduction by the author, p. 1.

in 2000, the women's average monthly wage of 10,000,000 Vietnamese dong (US\$400) was 10% of the average monthly wage of 100,000,000 Vietnamese dong (US\$4,000) for men.

For the 2000-2001 season, the estimated total number of fish in the lake was 10,000. The estimated number of fish in the lake was 10,000.

• **Stomach cramps:** "Walking back was uncomfortable because of the heat," says Dr. Hersh. "I was worried about the heat, but I was also worried about the cramps. I was worried about the cramps, but I was also worried about the heat." —*Dr. Hersh*

[illegible]











contrary, seeing that the glad tidings of the incarnation were confined to me,\* even as to Peter first of the  
 \*circumcision, (the he that wrought in Peter for [the] apostleship of the circumcision wrought also in me to  
 \*wards the Gentiles,) and recognising the grace given to me, James and Cephas and John, who were companions as being pillars, gave to me and Barnabas [the] right hands of fellowship, that we [should go] to the nations; and they to the circumcision; only that we should remember the poor, which main thing also I was diligent to do.  
 13 But when Peter came to Antioch, I withstood him to [the] face, because he was to be condemned;<sup>†</sup> for before that certain came from James, he ate with [those of] the nations; but when they came, he drew back and separated himself, fearing [those of the] circumcision; and the rest of the Jews who played the same dissimulating part with him; so that even Barnabas was carried away  
 14 too by their dissimulation. But when I saw that they do not<sup>‡</sup> walk consistently, according to the truth of the glad tidings, I said to Peter<sup>§</sup> before all, If thou, being a Jew, livest as the nations and not as the Jews, how<sup>¶</sup> dost thou compel the nations to Judaism? We, Jews by nature, and not sinners of [the] nations, but<sup>||</sup> knowing that a man is not justified on the principle of works of law [our] but by the faith of Jesus Christ, we also have believed

on Christ Jesus, that we might be justified on the principle of [the] faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justified. Nay, if seeking to be justified in Christ we also have been found sinners, then [is] Christ minister of sin. Far be the thought. For if the things I have chosen down, these I build again I constitute myself a transgressor. For I, through law, have died to law, that I may<sup>‡</sup> live to God. I am crucified with Christ, and no longer live, I; but Christ lives in me; but [is] that I now live in Him, I live by faith, the [faith] of the Son of God, who has loved me and given himself for me. I do not set aside the grace of God; for righteousness [is] by law; when Christ has died for nothing;—

III. O sinners of Galatians, who has beguiled you? to whom, as before your very eyes, Jesus Christ has been portrayed, crucified [among you]? This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of [the] report of faith? Are ye as sinners? having begun in Spirit, are ye going to be made perfect in flesh? Have ye suffered so many things in vain, if indeed also in vain? The churches who minister to you the Spirit, and work miracles among you, [is it] on the principle of works of law, or of [the] report of faith? When as Abraham believed God and it was reckoned to him as righteous-

ness. Ever thus that they thus are on the principle of faith, these are Abraham's sons; and the scriptures, foreseeing that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In thee all the nations shall be blessed. So that they who are on the principle of faith are blessed with believing Abraham. For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which [are] written in the book of the law to do them; but that by<sup>‡</sup> law no one is justified with God [is] evident, because the just shall live on the principle of faith; but the law is not on the principle of faith; but, He<sup>§</sup> that shall have done these things shall live by<sup>||</sup> them. Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed [is] every one hanged upon a tree); that the blessing of Abraham might come to<sup>¶</sup> the nations, that we might receive the promise of the Spirit through faith.  
 5 Brethren, I speak according to man, even man's confirmed covenant for our sakes, or add other dispositions to. But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one, And to thy seed; which is Christ.  
 6 Now I say this, A covenant confirmed beforehand by God,<sup>‡</sup> the law, which took place four hundred and thirty

years after, does not annul, as so to make the promise of an effect. For if the inheritance [be] on the principle of law, [it is] no longer on the principle of promise; but God gave it to grace to Abraham by promise.  
 7 Why then the law? It was added for the sake of transgressions, until the seed come in whom the promise was made, ordained through angels in [the] hand of a mediator. But a mediator is not of one, but God is one.  
 8 [Is] then the law against the promise of God? Far be the thought. For if a law had been given able<sup>‡</sup> to quicken, then indeed righteousness were on the principle of law; but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus Christ, should be given to those that believe.  
 9 Thus. But before faith came, we were guarded under law, shut up to faith<sup>‡</sup> [which was] about to be revealed. Besides the law has been our tutor up to<sup>‡</sup> Christ, that we might be justified on the principle of faith.  
 10 But, faith having come, we are no longer under a tutor, for ye are all God's sons by faith in Christ Jesus.  
 11 For ye<sup>‡</sup> as many as have been baptised unto Christ, have put on Christ. There is no Jew nor Greek; there is no bondage nor freedom; there is no male and female; for ye are all one in Christ Jesus; but if ye [are] of Christ, then ye are Abraham's seed,<sup>‡</sup> heirs according to promise.

IV. Now I say, as long as the heir is a child, he differs nothing from a

\* 12 I was associated with the glad tidings of the incarnation.

† See note on 12.

‡ See note on 12. The word "circumcision" is used here to denote the Jews. The word "nations" is used here to denote the Gentiles. The word "law" is used here to denote the Mosaic law.

§ See note on 12. The word "faith" is used here to denote the faith of Jesus Christ. The word "promise" is used here to denote the promise of the Spirit.

|| See note on 12. The word "seed" is used here to denote the seed of Abraham.

¶ See note on 12. The word "covenant" is used here to denote the covenant of grace.

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do these things which ye desire;  
 10 but if ye are led by<sup>a</sup> the Spirit, ye  
 11 are not under law. Now the works  
 of the flesh are manifest, which are:  
 12 sensuality, enmity, hatred, strife,  
 13 jealousies, anger, contentious, dis-  
 14 putes, schisms of opinion, envyings,  
 15 murders, drunkenness, revels, and  
 things like these; as to which I tell  
 you beforehand, even as I also have  
 said before, that they who do such  
 things shall not inherit God's king-  
 16 dom. But the fruit of the Spirit is  
 17 love, joy, peace, long-suffering, kind-  
 18 ness, goodness, fidelity, meekness,  
 self-control; against such things  
 19 there is no law. But they that [are]  
 of the Christ<sup>a</sup> have crucified the  
 flesh with the passions and the im-  
 20 ages. If we live by the Spirit, let us walk  
 21 also by the Spirit<sup>a</sup>. Let us not be  
 jealous, vainglorious, provoking one  
 another, striving one another.

VI. Brethren, if even a man be taken  
 in some fault, ye who are spiritual  
 restore such a one in a spirit of  
 meekness, considering thyself lest  
 thou also be tempted.  
 2 Bear one another's burdens, and  
 thus fulfil<sup>a</sup> the law of the Christ.  
 3 For if any man reputeth himself  
 to be something, being nothing, he de-  
 ceiveth himself; but let each prove  
 his own work, and then he will have  
 his heart in what belongs to<sup>a</sup> himself

alone, and not in what belongs to<sup>a</sup>  
 another. For each shall bear his  
 own burden.

4 Let him that is taught in the word  
 communicate to him that teaches in  
 all good things.

5 He not desolved: God is not  
 mocked; by whatever a man shall  
 sow, that also shall he reap. For  
 he that sows to his own flesh, shall  
 reap corruption from the flesh; but  
 he that sows to the Spirit, from the  
 Spirit shall reap eternal life: but let  
 us not have heart in doing good; for  
 in due time, if we do not faint, we  
 shall reap. So then, as we have  
 occasion, let us do good towards<sup>a</sup> all,  
 and specially towards those of the  
 household of faith.

6 How long a letter! I have writ-  
 ten to you with my own hand. An  
 many as desire to have a fair appear-  
 ance in [the] flesh, these entangle you  
 to be circumcised, only that they may  
 not be persecuted because of<sup>a</sup> the  
 cross of Christ. For neither do they  
 think our circumcision thine or keep  
 the law; but they wish you to be  
 circumcised, that they may boast in  
 your flesh. But let us be it from now  
 to boast save in the cross of our Lord  
 Jesus Christ, through whom [the]  
 world is crucified to us, and [we] to the  
 world. For [in Christ Jesus]<sup>a</sup> neither  
 is<sup>a</sup> circumcision anything, nor are  
 uncircumcision; but new creation.

<sup>a</sup> See note to Gal. 2.

<sup>b</sup> T. B. reads "adversary." with D R. I. G. K. L. P. F. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

<sup>c</sup> A B C D E F G H I K L M N O P Q R S T U V W X Y Z. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

<sup>d</sup> 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 2































fair, knowing that ye also have a Master in [the] heavens.

<sup>6</sup> Persevere in prayer, watching in it with thanksgiving; praying at the same time for us also, that God may open to us a door of the word to speak the mystery of Christ, on account of which also I am bound, to the end that I may make it manifest as I ought to speak.

<sup>7</sup> Walk in wisdom towards them without, redeeming opportunities.

<sup>8</sup> [Let] your word [be] always with grace, seasoned with salt, [so as] to know how ye ought to answer each one.

<sup>9</sup> Tychicus, the beloved brother and faithful minister and fellow-handman in [the] Lord, will make known to you all that concern me; whom I have sent to you for this very purpose, that he might know your state,<sup>10</sup> and that he might encourage your hearts: with Onesimus, the faithful and beloved brother, who is [one] of you. They shall make known to you every thing here.

<sup>11</sup> Aristarchus my fellow-captive salutes you, and Mark, Barnabas,

cousin, concerning whom ye have received orders, if he come to you,

<sup>12</sup> receive him; and Jesus called Justus, who are of the circumcision. These [are the] only fellow-workers for the kingdom of God who have been a consolation to me.

<sup>13</sup> Epaphras, who is [one] of you, [the] bondsman of Christ Jesus,<sup>14</sup> salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete<sup>15</sup> in all [the] will<sup>16</sup> of God.

<sup>15</sup> For I bear him witness that he labours<sup>17</sup> much for you, and them in Laodicea, and them in Hierapolis.

<sup>16</sup> Luke, the beloved physician, salutes you, and Demas. Salute the brethren in Laodicea, and Nymphas, and the assembly which is in his<sup>18</sup> house.

<sup>17</sup> And when the letter has been read among you, cause that it be read also in the assembly of Laodiceans, and that ye also read that from Laodicea.

<sup>18</sup> And say to Archippus. Take heed to the ministry which thou hast received of [the] Lord, to the end that thou fulfil it.

<sup>19</sup> The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you!

As T. R. The first sentence follows "fully assured." "for every labourer." Literally "in every will of God," everything that is worth.

T. R. reads "but much, and," with K. L. 17 18 of Syr. where D. E. G. have "and A. B. C. P." "labours" Am. Marginal.

T. R. reads "and" "here." T. R. reads "know," with D. E. L. P. 17 of Am. Syr. Marginal. M. A. B. C. P. G. H. omit.

## FIRST EPISTLE TO THE THESSALONIANS.

I. Paul and Silvanus and Timothy to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace to you and peace.\*

<sup>2</sup> We give thanks to God always for you all, making mention of you<sup>3</sup> at our prayers, remembering unceasingly your work of faith, and labour of love, and enduring constancy of

\* Many authorities add "from God our Father and [the] Lord Jesus." M. A. (C. from the space) D. E. L. P. 17 18 and several others. Marginal have

the words. D. E. L. P. 17 and several Am. Syr. mss. M. A. B. C. D. Am. omit "of you." C. D. F. G. K. L. P. 17 18 have "and."

hope of our Lord Jesus Christ, before

<sup>4</sup> our God and Father; knowing, brethren beloved by God, your election. For our glad tidings were not with you<sup>5</sup> in word only, but also in power,

and in [the] Holy Ghost, and in much assurance; even as ye know what we were among you for your sakes; and ye became our imitators

and of the Lord, having accepted the word to much imitation with joy of

<sup>6</sup> [the] Holy Ghost, so that ye became models<sup>7</sup> to all that believe in Macedonia and in Achaia; for the word of the Lord sounded out from you,

not only in Macedonia and Achaia, but in every place your faith which [is] towards God has gone abroad, so that we have no need to say

<sup>8</sup> anything; for they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve a living and true God, and to await his Son from the heavens, whom he raised from among the<sup>9</sup> dead, Jesus, our deliverer from the coming wrath.

II. For ye know yourselves, brethren, our entering in which [we had] to you, that it has not been in vain;

<sup>10</sup> but, having<sup>11</sup> suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much earnest striving.

<sup>11</sup> For our exhortation [was] not of deceit, nor of uncleanness, nor in guile; but even as we have been approved of God to have the glad tidings entrusted to us, so we speak, not as

<sup>12</sup> pleasing men, but God, who proves

<sup>13</sup> our hearts. For we have not at any time been talking with flattering discourse, even as ye know, nor with a pretext for conscience, God

<sup>14</sup> [is] witness; nor seeking glory from men, neither from you nor from others, what we might have been a charge as Christ's apostles; but have been gentle in the midst of you, as a nurse would cherish her own child.

<sup>15</sup> Now, rendering over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because ye had become beloved of us.

<sup>16</sup> For ye remember, brethren, our labour and toil, working night and day, not to be chargeable to any one of you, we have preached to you the glad tidings of God. Ye [are] witnesses, and God, how piously and righteously and blamelessly we have conducted ourselves with you that believe; as ye know how, as a father his own children, we want to cherish each one of you, and comfort and testify, that ye should walk worthy of God, who calls<sup>17</sup> you to his own kingdom and glory.

<sup>18</sup> And for this cause we also give thanks to God unceasingly that, having received [the] word of [the] report of God by us, ye accepted, not man's word, but even as it is truly, God's word, which also works in you who believe. For ye, brethren, have become imitators of the assembly of God which are in Judaea in Christ Jesus; for ye also have suffered the same things of your own countrymen as also they of the Jews, who have both slain the Lord Jesus and

our hearts. For we have not at any time been talking with flattering discourse, even as ye know, nor with a pretext for conscience, God

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<sup>15</sup> Now, rendering over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because ye had become beloved of us.

<sup>16</sup> For ye remember, brethren, our labour and toil, working night and day, not to be chargeable to any one of you, we have preached to you the glad tidings of God. Ye [are] witnesses, and God, how piously and righteously and blamelessly we have conducted ourselves with you that believe; as ye know how, as a father his own children, we want to cherish each one of you, and comfort and testify, that ye should walk worthy of God, who calls<sup>17</sup> you to his own kingdom and glory.

<sup>18</sup> And for this cause we also give thanks to God unceasingly that, having received [the] word of [the] report of God by us, ye accepted, not man's word, but even as it is truly, God's word, which also works in you who believe. For ye, brethren, have become imitators of the assembly of God which are in Judaea in Christ Jesus; for ye also have suffered the same things of your own countrymen as also they of the Jews, who have both slain the Lord Jesus and

<sup>14</sup> [is] witness; nor seeking glory from men, neither from you nor from others, what we might have been a charge as Christ's apostles; but have been gentle in the midst of you, as a nurse would cherish her own child.







11 **And** who have no hope. For if we believe that Jesus has died and has risen again, we also God will raise with him those who have fallen asleep through Jesus. (For this we say to you in [the] word of [the] Lord, that we, the living, who remain to the coming of the Lord, are in no way to outstep those who have fallen asleep; for the Lord himself, with an commanding shout, with trumpets' sound and with trumpet of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in [the] clouds, to meet the Lord in the air; and thus we shall be always with [the] Lord. So encourage one another with these words.) (V.) But concerning the times and the seasons, brethren, ye have no need that ye should be written to, for ye know perfectly well yourselves, that the day of [the] Lord so cometh as a thief by night. \*When they may say, Peace and safety, then sudden destruction comes upon them as travail upon her that is with child; and they shall be no wise exempt. But ye, brethren, are not in darkness, that the day should overtake you as a thief: for all ye are sons of light and sons of day; we are not of night nor of darkness. So then do not let us sleep as do others, but let us watch

and be angry; for they that sleep  
sleep by night, and they that drink  
drink by night; but we belong to (the)  
day, let us be sober, putting on  
(the) breastplate of truth and love,  
and as helmet (the) hope of salva-  
tion; because God has not set us for  
wrath, but for obtaining salvation  
through our Lord Jesus Christ, who  
has died for us, that whether we may  
be waking or sleeping, we may live to-  
gether with him. Wherefore comfort-  
one another, and build up each one  
the other, even as also ye do.

13 Therefore lag you brethren, to know  
those who testify among you, and  
take the lead among you in (the)  
love, and admonish you, and to  
rejoice those exceedingly in love  
on account of their work. Be in  
peace among yourselves. But we  
exhort you, brethren, admonish  
the disorderly, comfort the indif-  
ferent, sustain the weak, be gen-  
tler towards all. See that no one  
render to any evil for evil, but per-  
sue always what is good towards  
one another and towards all; re-  
joice always; pray incessantly;  
in everything give thanks, for this  
is (the) will of God in Christ Jesus  
our Lord; your hearts not the Spirit;  
do not fulfill carnal passions;  
but prove all things, hold fast the  
good; hold them from every form of  
wickedness.<sup>a</sup> Now the God of peace  
shall sanctify you wholly; and

— otherwise, some politicians nationally need to be put in New York, some American Democrats to be wise, but I think there is a sense of difference from the morning of the present.

\* T. R. White, Fort Smith, E. L. O. and others  
A. R. T. H. Smith, Fort Smith, E. L. O. and others

\* Or: "What other way is there?"  
 "There's no other way," he said.

\* L. J. *angustifolia*, with & red inner corolla  
var. *angustifolia* (L.) C. D. (various sources) [various sources]

[illegible]

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Y H 17 93 Los Angeles, Calif.

Monocyte:  $80 \text{ P} \leq 1 \text{ P} \leq 6$  (in percent).

<sup>10</sup> This means, of course, that the model is not an adaptation, what is it the best guess the model

[illegible]

your whole spirit, and soul, and body  
be preserved blameless at the coming  
of our Lord Jesus Christ. He is  
faithful who calls you, who will also  
keep you safe. In those days, pray for us.

[illegible]

<sup>24</sup> brethren. The grace of our Lord Jesus Christ [be] with you."

\* T. E. adds "Amos," with w & f R L P 27 40  
Gave Mother's B D T 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 103

SECOND EPISTLE TO THE  
THESSALONIANS.

1. Paul and Silvanus and Timothy  
to the assembly of Thessalonians in  
God our Father and (the) Lord Jesus  
Christ. Grace to you and peace  
from God our Father and (the) Lord  
Jesus Christ.

1 We ought to thank God always  
for you brethren, even as it is meet,  
because your faith increases exceedingly,  
and the love of each one  
for all has grown one another abundantly,  
2 so that we ourselves make our boast  
in you to the multitude of God for  
your endurance and faith in all your  
persecutions and tribulations, which  
3 ye are enduring; a manifest token  
of the righteous judgment of God,  
the end that ye should be counted  
worthy of the Kingdom of God. For  
4 the sake of which ye also suffer, as  
at Antioch; (it is a) righteous thing  
with God to render tribulation  
5 to those that trouble you, and to you  
that are troubled agree with us, at  
the revelation of the Lord Jesus  
from heaven, with His angels  
6 His power, in flaming fire taking  
vengeance on those who know not

God, and those who do not obey the glad tidings of our Lord Jesus Christ,<sup>2</sup> who shall pay the penalty (of) everlasting destruction from the presence of the Lord, and from the glory of his might, when he shall have come to be glorified in our sin, and wondered at in all that have believed,<sup>3</sup> (for our testimony to you has been believed,) in that day.<sup>4</sup> To which (and we also pray always for you, that our God may count you worthy of the calling, and fulfil all (the) good pleasure of (his) goodness, and (the) work of faith with power, so that the name of our Lord Jesus Christ<sup>5</sup> may be glorified in you and ye in him, according to the grace of our God, and of (the) Lord Jesus Christ.)

12. Now we beg you, brethren, by the raising of our Lord Jesus Christ and our gathering together to him, that ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter, as if it were by us, as that the day of the Lord is at hand. Let not any one deceive

[illegible]

19 20 21 22 23 24 25 and others Memphis and  
Chicago. (see later) Responded to them quickly. In  
most of the first turn, i.e. at 3:27-3:27 AM, I am  
well known to be considered "the person of our  
kind" (see later) (see later) but I don't know the correct  
name.



yet in any manner, because it will not be) unless the speaking have first come, and the man of sin have been revealed, the son of perdition, who opposes and exalts himself as high<sup>a</sup> against all called God or object of veneration, so that he himself<sup>b</sup> sits down in the temple of God, showing himself that he is God. Do ye not remember this, being yet with you, I said these things to you? And now ye know that which restraineth that he should be revealed in his own time. For the mystery of lawlessness already worketh; only (he is) he who restraineth now until he is gone, and then the lawless one shall be revealed, whom the Lord Jesus shall consume<sup>c</sup> with the breath<sup>d</sup> of his mouth, and shall smite by the appearing of his coming; whose coming is according to the working<sup>e</sup> of Satan, in all power and signs and wonders of falsehood, and in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved. And for this reason God sends<sup>f</sup> to them a working<sup>g</sup> of error, that they should believe what is false, that all might be judged who have not believed the truth, but have taken pleasure in unrighteousness. But we ought to

give thanks to God always for you, brethren beloved of (the) Lord, that God has chosen you from (the) beginning to salvation in sanctification of (the) Spirit and belief of (the) truth: wherein he has called you by our glad tidings, to (the) obtaining of (the) glory of our Lord Jesus Christ. So then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether by word or by our letter. But our Lord Jesus Christ himself, and our God and Father, who has loved us, and given (us) eternal consolation and good hope by grace, encourage one another with words like you<sup>h</sup> in every good work and word.<sup>i</sup>

III. For the most brethren, pray for us, that the word of the Lord may run and be glorified, even as also with you; and that we may be delivered from bad and evil men, for false (is) not (the) portion<sup>j</sup> of all. For the Lord is faithful, who shall establish you and keep (you) from evil. But we trust in the Lord as to you, that the things which we mention, ye both do and will do. But the Lord direct your hearts into the love of God, and into the patient<sup>k</sup> of the Christ.

Now we exhort you, brethren, in the name of our Lord Jesus Christ,

that ye withdraw<sup>l</sup> from every brother whoethers disorderly and not according to the instruction which (he) received from us. For ye know yourselves that ye ought to testify to us, because we have not walked disorderly among you; nor have we eaten bread from any man without giving him his full and hearty work; nor have we slept and day but ye be always able to say one of you, that we have not the right, but that we might give contentment as an example to you. In order to ye also imitating us. For also when we were with you we were diligent to do all that we might do, not like to work, neither to take rest. For we hear that (there are) some walking among you disorderly, not

working at all, but busybodies. Now such we exhort and rebuke in (the) Lord Jesus Christ, that working quietly they eat their own bread. Ye, ye, brethren, do not fall in with them. But if any one obey our word by the letter, mark that man, and do not keep company with him, that he may be ashamed of himself; and do not esteem him as an enemy, but admonish (him) as a brother. But the Lord of peace himself give you peace continually in every way. The Lord (be) with you all.

The salvation by the hand of our Father, which is (the) mark in every letter, so I write. The grace of our Lord Jesus Christ (be) with you all.<sup>m</sup>

<sup>a</sup> "Against" (Heb. "Against").  
<sup>b</sup> "He" (Heb. "He").  
<sup>c</sup> "He" (Heb. "He").  
<sup>d</sup> "He" (Heb. "He").  
<sup>e</sup> "He" (Heb. "He").  
<sup>f</sup> "He" (Heb. "He").  
<sup>g</sup> "He" (Heb. "He").  
<sup>h</sup> "He" (Heb. "He").  
<sup>i</sup> "He" (Heb. "He").  
<sup>j</sup> "He" (Heb. "He").  
<sup>k</sup> "He" (Heb. "He").  
<sup>l</sup> "He" (Heb. "He").  
<sup>m</sup> "He" (Heb. "He").

## FIRST EPISTLE TO TIMOTHY.

I. Paul, apostle of Jesus Christ, according to (the) command of God our Father, and of Christ Jesus our Lord, to Timothy (my) true child in faith, grace, mercy, peace, from God our Father and Christ Jesus our Lord. Even as I begged thee to remain in Ephesus, (where I was) going to Macedonia, that thou mightest continue to do good works, and to teach others, not to take their minds to fables and unprofitable genealogies, which bring questions rather than doctrine, God's dispensation.

which (is) to fables. And the end of which is to lead out of a pure heart and a good conscience and to a fabled talk; which (things) some having entered, have turned aside to vain discussions, desiring to be teachers, but understanding neither what they say, nor concerning what they say, so dominantly affirm. Now we know that the law (is) good if any one use it lawfully, knowing that this law has not its application to a fleshly person, but to (the) lawless and ungodly to (the)

<sup>a</sup> "He" (Heb. "He").  
<sup>b</sup> "He" (Heb. "He").  
<sup>c</sup> "He" (Heb. "He").  
<sup>d</sup> "He" (Heb. "He").  
<sup>e</sup> "He" (Heb. "He").  
<sup>f</sup> "He" (Heb. "He").  
<sup>g</sup> "He" (Heb. "He").  
<sup>h</sup> "He" (Heb. "He").  
<sup>i</sup> "He" (Heb. "He").  
<sup>j</sup> "He" (Heb. "He").  
<sup>k</sup> "He" (Heb. "He").  
<sup>l</sup> "He" (Heb. "He").  
<sup>m</sup> "He" (Heb. "He").

<sup>a</sup> "He" (Heb. "He").  
<sup>b</sup> "He" (Heb. "He").  
<sup>c</sup> "He" (Heb. "He").  
<sup>d</sup> "He" (Heb. "He").  
<sup>e</sup> "He" (Heb. "He").  
<sup>f</sup> "He" (Heb. "He").  
<sup>g</sup> "He" (Heb. "He").  
<sup>h</sup> "He" (Heb. "He").  
<sup>i</sup> "He" (Heb. "He").  
<sup>j</sup> "He" (Heb. "He").  
<sup>k</sup> "He" (Heb. "He").  
<sup>l</sup> "He" (Heb. "He").  
<sup>m</sup> "He" (Heb. "He").

<sup>a</sup> "Against" (Heb. "Against").  
<sup>b</sup> "He" (Heb. "He").  
<sup>c</sup> "He" (Heb. "He").  
<sup>d</sup> "He" (Heb. "He").  
<sup>e</sup> "He" (Heb. "He").  
<sup>f</sup> "He" (Heb. "He").  
<sup>g</sup> "He" (Heb. "He").  
<sup>h</sup> "He" (Heb. "He").  
<sup>i</sup> "He" (Heb. "He").  
<sup>j</sup> "He" (Heb. "He").  
<sup>k</sup> "He" (Heb. "He").  
<sup>l</sup> "He" (Heb. "He").  
<sup>m</sup> "He" (Heb. "He").

<sup>a</sup> "He" (Heb. "He").  
<sup>b</sup> "He" (Heb. "He").  
<sup>c</sup> "He" (Heb. "He").  
<sup>d</sup> "He" (Heb. "He").  
<sup>e</sup> "He" (Heb. "He").  
<sup>f</sup> "He" (Heb. "He").  
<sup>g</sup> "He" (Heb. "He").  
<sup>h</sup> "He" (Heb. "He").  
<sup>i</sup> "He" (Heb. "He").  
<sup>j</sup> "He" (Heb. "He").  
<sup>k</sup> "He" (Heb. "He").  
<sup>l</sup> "He" (Heb. "He").  
<sup>m</sup> "He" (Heb. "He").











SECOND EPISTLE TO  
TIMOTHY.

may but let them be eaten away  
them with envy, because they  
are forbidden<sup>1</sup> and hindered, who profit  
by the good and ready service (con-  
demn). These things teach and ex-  
hort. If any one feels differently,  
and do not words to avoid needs  
them of our Lord Jesus Christ, and  
the teaching which is ascribed to  
play, he is pulled up, knowing  
nothing, but like about garments  
and display of words, not of which  
were easy, still, invidious words,  
evil suspicions, comminations,<sup>2</sup>  
of men corrupted in mind and know-  
ing of the truth, holding false as he  
[the end of] play.<sup>3</sup> But play with  
contentment of great pain. For we  
have brought nothing into the world.  
[the] [manifold] that position we  
carry nothing out. But having circum-  
stances and covering, we will be  
content with them. But those who  
desire to be rich fall into tempta-  
tion and a snare, and many mis-  
eries and hurtful things, which plunge men  
into destruction and ruin. For the  
love of money is the root<sup>4</sup> of every  
evil; which some having seized  
after, have vanished from the faith,  
and periled themselves with many  
sorrows. For thou, O man of God,  
flee these things; and pursue rich-  
tiness, piety, faith, love, sober-  
ness, meekness of spirit. Serve  
earnestly [to] the good master<sup>5</sup> of

faith. Lay hold of eternal life, to  
which<sup>6</sup> thou hast been called, and  
hast obtained the good confession.  
believe many witnesses. Remind them  
before God who preserve all things  
in life<sup>7</sup> and Christ Jesus who will  
redeem before Pontius Pilate the good  
confession, that thou keep the com-  
mandment of holiness, unapproachable,  
and the appearing of our Lord Jesus  
Christ; which in its own time<sup>8</sup> the  
blessed and only Father shall show,  
the King of those that reign, and  
Lord of those that exercise lordship;  
who only has immortality, dwelling  
in unapproachable light; whom no  
man has seen, nor is able to see; to  
whom [be] honour and eternal might.  
Amen.  
Exhort us those rich in the present  
age not to be high-minded, nor to trust  
on the uncertainty of riches; but on  
the God<sup>9</sup> who abounds in all things  
richly for [our] enjoyment; to do  
good, as in good works, to be  
liberal in distributing, disposed to  
communicate [of their substance],  
to give to the rich as a good formi-  
dation for the future, that they may  
lay hold of [what is] really true.  
O Timothy, keep the entrusted  
deposits, avoiding profane, vain bab-  
blings, and oppositions of false-  
hoods, of which some having  
made profession, have missed<sup>10</sup> the  
faith. Grace [be] with thee.<sup>11</sup>

<sup>1</sup> Or, 'belonging,' the same as in the testimony  
of the cross.  
<sup>2</sup> I. E. reads 'and communications,' with a  
few copies.  
<sup>3</sup> I. E. reads 'Whomsoever thou wilt,' with A  
B C D E F G H and several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>4</sup> Many copies, with A B C D E F G H, read  
'understand.' In I. E. 'flesh,' used in 'flesh' for  
understanding, with A B C D E F G H and several others.  
<sup>5</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>6</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>7</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>8</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>9</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>10</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.

<sup>11</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>12</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>13</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>14</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>15</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>16</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>17</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>18</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>19</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>20</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.

I. Paul, apostle of Jesus Christ<sup>1</sup> by  
God's will, according to promise of  
life, the [life] which [is] in Christ  
Jesus, to Timothy, [my] beloved  
child: grace, mercy, peace, from  
God [the] Father, and Christ Jesus  
our Lord.  
I am thankful to God, whom I  
serve from [my] childhood with  
pure conscience, how unceasingly I  
have the remembrance of thee in my  
supplications night and day, earnestly  
desiring to see thee, remembering  
thy tears, that I may be filled with  
joy; refusing to count<sup>2</sup> the ungrateful  
faith which [has been] in thee,  
which dwells first in thy grandmother  
Lois, and in thy mother Eunice, and  
I am persuaded that in thee also.  
For which cause I put thee in mind  
to rehearse the gift of God which is  
in thee by the putting on of my hands.  
For God has not given us a spirit of

covetousness, but of power, and of love,  
and of wise dominion.<sup>3</sup> Be not  
therefore ashamed of the testimony  
of our Lord, nor of me his prisoner;  
but suffer even along with the glad  
things,<sup>4</sup> according to the power of  
God; who has saved us, and has  
called us with a holy calling, not  
according to our works, but accord-  
ing to [his] own purpose and grace,  
which [was] given to us in Christ  
Jesus before [the] ages of time, but  
has been made manifest now by the  
appearing of our glorious Jesus Christ,  
who has abolished death, and brought  
to light life and incorruptibility by  
the glad things; to which I have  
been appointed a herald and apostle  
and teacher of [the] nations.<sup>5</sup> For  
which cause also I suffer these things;  
but I am not ashamed; for I know  
where I have believed,<sup>6</sup> and am per-  
suaded that he is able to keep for

<sup>1</sup> Or, 'Paul, apostle of Jesus Christ,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>2</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>3</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>4</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>5</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>6</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>7</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>8</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>9</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>10</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>11</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>12</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>13</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>14</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>15</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>16</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>17</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>18</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>19</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.  
<sup>20</sup> I. E. reads 'the Father,' with A B C D E F G H and  
several others, with I K L M N O P Q R S T U V X Y Z and  
the Vulgate.

to bring a crown. The only one that might  
lose a crown is John 3, 14. For them, I suppose,  
the passage must be governed by another  
text. All that is the object of belief, and  
not others in John, who employs the word  
crown. For even that text, 'For he that is thirsty  
in the first, the person who is the object of my  
faith, as when I believe, and speak as the  
one who is in the line of confidence; I put  
my faith in him, not with a mere general aim  
of looking to any one with this confidence. It is  
only now, however, as I think, that I have seen of  
him. I. E. 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.















<sup>1</sup> (Jesus\*). For we have great thankfulness and encouragement through thy love, because the words of the saints are refreshed by these, brother

10 Wherefore having such boldness  
11 in Christ to enjoin also what is be-  
12 coming, for love's sake I rather exhort,  
13 being such a one as Paul the aged,  
14 and now also prisoner of Jesus Christ,  
15 I exhort thee for *my*\* child, whom I  
16 have begotten in [my\*] bonds. One-  
17 must, once unseparable to thee, but  
18 now separable to thee and to them  
19 whom I have sent back to thee: [but  
20 do thou receive\*] him, that is, one  
21 servant; whom I was desirous of  
22 keeping with myself, that for thee\*  
23 he might minister to me in the bonds  
24 of the glad tidings; but I have wished  
25 to do nothing without thy mind, that  
26 thy good might not be at of necessity  
27 but of willingness: for perhaps for  
28 this reason he has been separated  
29 [from thee] for a time, that thou  
30 mightest possess him fully for ever;  
31 not any longer as a handman, but

\* \* \* A C U T Memphis (with "Down") D F O E L  
P 10 45 Jan Eggs have to (Grip-Pat) get to bottom  
of bowl.

[illegible]

See D. B. B. & L. in *Ann. N.Y.S.*

87 My. be dissolved, perhaps better left out, with W.A.D.P. of 17 Apr.

<sup>5</sup> I have put this in brackets, as it is hardly an essential part of the text added to make the sense clearer, and would be better indicated by a footnote.

store a husbandman, a beloved brother, specially to me, and how much rather to thee, both in [the] flesh and in [the] Lord? If therefore thou holdst me to be a partner [with thee], receive him as me; but if he have wronged thee anything or owe anything to thee, put him to my account. I Paul have written [it] with mine own hand; I will repay [it]: that I say not to thee that thou owest ever [thine own self] also to me. Yea, brother, I would have profit of thee in [the] Lord: refresh my bowels in Christ.<sup>2</sup> Being confident of this gladness, I have written to thee, knowing that thou wilt do even more than I say. But without prepare me also a lodging:<sup>3</sup> for I hope that I shall be granted to you through your prayers. Epaphras desires thee, my fellow-prisoner in Christ Jesus; Mark, Antiochus, Demas, Luke, my fellow-workmen. The grace of our Lord Jesus Christ [be] with your spirit.<sup>4</sup>

ings, and the apostrophe being in verse 17. But it is very probable that the reading is not, as given at A C, to have been lost by control of vs. 16. To find time like translation would be wrong if there were more words than those that is my home. I think it might be both. The connection with translated from the verse T. A. with G D H. P. R. At Am. Ag. Morning has etc. and more.

\* This is, "instead of this," a real unimportant occurrence in the series of *Imps*.

\* Y. E. results in 11th Level, with E & G 47 Am.  
 course at A.S. D.P.G. L. P. 17-27 State Museum.

...the ... ..

Ann. Syst. Mus., A.D. 17 cent.

1. God having spoken in many parts and in many ways formerly\* to the fathers in the prophets, at the end<sup>†</sup> of these days, has spoken to us in [the person of the] Son, whom he has established heir of all things, by whom also he made the world;<sup>‡</sup> who being [the] *effulgence*<sup>§</sup> of his glory and [the] expression of his substance,<sup>||</sup> and upholding all things by the word of his<sup>¶</sup> power, having made

[illegible]

The presence of the article here is important. Although difficult to render in English, the word is that God speaking in the prophets is clearly distinct, and using them as his mouth. To see this word in such a new manner, we soon become convinced that it would be the character of the speaker, not as perhaps the nearest to an adequate expression. It is an illustration of the use of it. On the whole, I have paraphrased the 13th verse of that text. It is God Himself who speaks, not by another; and as the Father is in the person of the Father, not merely by the Holy Ghost under a person not divine, but a distinct divine person, and that person the Son.

[illegible]

“Coarsely subaltern,” essential truth, 0 percent. It is of course, noted the Fallacy is an error only on the rare of orderers on LXX at risk on the line, and from the strictly ordered, not on orderers time. It would do for to reduce three hypotheses, and in alternative it would be for one hypothesis for the subaltern and from for the system.

(by himself?) the purification of<sup>8</sup> sins, set himself down on the right hand of the glorious on high, taking a place by no means lower than the angels, as he inherits a more excellent than they. For to which of the angels said he ever, Thou art my Son: this day have I begotten thee? and again, I will be to him for father, and he shall be to me for son? and again, when he brings in the

Y. Tzabim in the film, the bar's "T. S. Eliot." And a peculiarly sensitive love letter, having done it for him. Through my window, he murmurs, here the world, and the night has been white, in every personal and social, religious, and when a time journey, and so when I make a person like himself, for the first time in his life. He also the distance of time, and so it is called in question, but I distrust my historical sense. It is a self-education, which, too, the world. Geyer and his friends have a question of criticism, and changing the inner

<sup>b</sup>T. E. collis "near" Vachon's area," with SE T. C.

I have said nothing for copyright, because the present in England has the nature of the action in the field, not the other. The Greek people is more in the future. Copyright (Art. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844

[illegible]























also bears us witness [of it]; for after  
what was said.<sup>20</sup> Thus [is] the cove-  
nant which I will establish towards  
them after these days, with [the]  
Lord: Giving my laws into their  
hearts, I will write them also in their  
understandings;<sup>21</sup> and their sins and  
their lawlessnesses I will never re-  
member any more. But where there  
[is] remission of those, [there is] no  
power a sacrifice for sin.

14 Having therefore, brethren, bold-  
ness for entering into the [holiness of]  
15 holies by the blood of Jesus, the new  
and living way which he has dedi-  
cated for us through the veil, that is,  
16 his flesh, and [having] a great priest  
20 over the house of God, let us ap-  
proach with a true heart, in full  
assurance of faith, sprinkled as to  
our hearts from a wicked conscience,  
and washed as to our body with  
21 pure water. Let us hold fast the  
confession of the hope unwavering,  
(for he is) faithful who has promis-  
22 ed); and let us consider one another  
for provoking to love and good works;  
23 not forsaking the assembling of our-  
selves together, as the custom [is]  
with some; but encouraging [one  
another], and by so much the more  
as ye see the day drawing near.  
24 For where we are worldly after re-  
ceiving the knowledge\* of the truth,  
there no longer remains any sacrifice  
25 for sin, but a certain fearful ex-  
pectation of judgment, and best of  
all the about to devour the adversaries.

20 Any one that has disregarded Moses' law dies without mercy on (the testimony of) two or three witnesses; of how much worse punishment, think ye, shall he be judged worthy who has broken under foot the Son of God, and esteemed the blood of the covenant, whereby he has been sanctified, common; and has insulted the Spirit of grace? For we know him that said, To me (beforehand) vengeance; I will recompense, saith the Lord; and again, The Lord shall judge his people. It is a fearful thing falling upon them, the hands of Him living God.

But call to mind the earlier days in which, having been enlightened, ye endured much conflict of sufferings; on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through them. For ye both sympathized with prisoners\* and accepted with joy the plunder of your goods, knowing that ye have for yourselves a better substance,\* and an abiding one. Cast not away therefore your confidence, which has great recompense. For ye have need of endurance in order that, having done the will of God, ye may receive the promise. For yet a very little while he that comes will come, and will not delay. But the just shall live by faith; and if he draw back, my soul does not take pleasure in him.

20 But we are not drawn back to pessimism [out of faith in anyone [this] and].

21 Now faith is [the substantiation<sup>a</sup> of things hoped for, [the] conviction of things not seen. For in [the power of] this the others have obtained testimony. By faith we apprehend that the worlds were framed by [the] word of God, so that that which is seen should not take its origin from things which appear. By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it, however dead he yet speaks<sup>b</sup>. By faith Jacob was translated that he should not see death; and was not afraid, because God had translated him; as before [his] translation he had the testimony that he had pleased God. But without faith [it is] impossible to please [him]. For he that draws near to God must believe that he is, and [that] to be a rewarder of them who seek him out.

22 By faith Noah, originally warned concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which [is] according to faith.

By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not knowing whither he was going. By faith he sojourned as a stranger in the land of promise as a foreign country, having dwelt in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, of which God is the architect and constructor. By faith also Sarah herself received strength for [the] conception of Isaac, notwithstanding [that] <sup>9</sup> beyond a reasonable age, since she counted him faithful who promised. Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which [is] by the sea shore.

21 All these died in faith, but having received the promise, for having seen them from afar off<sup>a</sup> and embraced them,<sup>b</sup> and confessed that they were strangers and sojourners on the earth.<sup>c</sup> For they who say such things show clearly that they seek their country. And if they had called to mind that from whence they came<sup>d</sup> out, they had had opportunity to have returned;<sup>e</sup> but now they seek a better, that is, a heavenly, where

[illegible]

Keith was ill, he was sad, depressed, such. The word, saying, look, is very common, living in Keith's world.

\* O<sub>2</sub> sensors, <sup>1</sup> direct-reading, <sup>2</sup> indirect-reading, <sup>3</sup> see also 14-24

1. 27 42 Ave. Surr. ord. 8 A 13 E.P.T. Methyl.

• **Illustration 1** shows us the same words added together from the previous, but arranged in a column and heard as **Illustration 2** (see page 10).

\* *Ischnura elegans*, with 10-12,  $V = 1.47$  mm. Spine. Maxilla: 7.0 mm. with 10-12,  $V = 1.47$ , usually subequal.

\* Literally: the T. R. path, the "way" with  
to R. L. of Perry, the "to R. L. of Perry" (to R. L. of Perry)  
+ Literally: in

T. B. 2004. *Conservation of the California Condor*. 85 p.

(1) On assuming the contrary, i.e., that  $\alpha$  is not a  $\beta$ -number, we may make the reduction and find the following:

† T. B. refers to the 'last' from paragraph 11. North-western New Guinea only.

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6. D. 1. 2. 12.

<sup>1</sup> V. E. Smith, "Some Bird Notes," *Smithsonian Misc. Zool.* 12 (1903): 1-17.

\*On 1 January 2002, the new law on the right of asylum was implemented in LCC.

Approved this sampling form. Printed:

<sup>a</sup> Literally, "adding, subtracting, multiplying, or dividing." In this sense, it is a reference to the four basic mathematical operations.

CLM 'poshman' *emmer, flaxseed to body charm*

\*T. H. "Smash" my kernal," with a H H H H H H

\* The *de* particle is missing in grammatical, with

few curves,  $\Psi$  &  $\Pi$  are smooth and satisfy  $\Pi$  being aligned. That is, with  $D \in \mathbb{R}^{L \times L}$

7. The value of the expression is 16. **16**

of time,  $\tau$  & 0.17 Am through coil. The resistor is with a 100 ohm resistance.

I thought and just here, my God, and I. It is  
 a LAY, but in the Western and Social MSS,  
 it is placed after the second, so that the sense there is  
 "the poet shall live by faith in me," and so some  
 authorities read here. I have left the P. M. How-  
 ever there is some authority for introducing just  
 the same "faith" and so in the same "me" just  
 i.e. God's just once, the one he wrote in such. -  
 A. H. An Inland, D. H. C. 1121 57 at 574 Memphis  
 and 11.

\* Or "any one." I have not introduced "any one" after the first, but I do not apply the "but" as a first reason to the lives. The apostle is contrasting two characters, the one who "perishes," and the one who "lives," preserving his life (especially at martyrdom). The contrasting Hebrews were in danger of becoming like A. It must be remembered that in the 1st A.D. Heb. 2-4, the phrase is not used in these words, but in this sense.

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without<sup>10</sup> works, and I from my works  
will show Mine my faith. Then be-  
lieved that God is one. Thou doubt-  
est. The common evil believe, and  
trouble. But wilt thou know, O  
vain man, that faith without works  
is dead?<sup>11</sup> Was not Abraham our  
father justified by works when he  
had offered Isaac his son upon the  
altar? Thus seest that faith wrought  
with his works, and thus by<sup>12</sup> works  
faith was perfected. And the scrip-  
ture was fulfilled which says, Abra-  
ham believed God, and it was reckon-  
ed to him as righteousness, and he  
was called Friend of God. Ye see<sup>13</sup>  
that a man is justified on the princi-  
ple of<sup>14</sup> works, and not on the principle  
of<sup>15</sup> faith only. But was not to the  
carnally also Hagar the hand justifi-  
ed on the principle of<sup>16</sup> works, when  
she had received the messengers and  
put (Hagar) forth by another way?  
Yea as she body without a spirit is  
dead, so also faith without works is  
dead.

III. Do not many teachers, my brethren, knowing that we shall receive <sup>2</sup> greater judgment. For we all often offend. If any one offend not in word, he [is] a perfect man, able to <sup>3</sup> bridle the whole body too. Behold,<sup>4</sup> we put the bits in the mouths of

the horses, that they may obey us, and we are routed their whole bodies.

Behold also the slops, which are so great, and driven by violent winds, are turned about by a very small rudder, whenever the pleasure of the helmsman will. Thus also the tongue is a little pacified, and breeds great things: See how little\* a fire, how large a wood\* it kindles: and the tongue [in] fire, the world of unrighteousness; the tongue is set to our members, the ruler of the whole body, and which sets fire to the course of nature, and is set on fire of hell. The very species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species: but the tongue can no one among men tame: (it is) an unbridled evil.<sup>1</sup> full of death-bringing poison. There-  
with lions are the Lord and Father,<sup>2</sup> and therewith ours we men made like [unto] likeness of God. Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus.<sup>3</sup> Does the fountain out of the same opening, pour forth sweet and bitter?<sup>4</sup> Can, my brethren, a fig produce olives or a vine figs? Neither [can] salt [water] make sweet water.

\* H. H. reads "Does the word," with R. E.; B. A. W. 401 P. 18 (71) and Mary Joseph Green party, without. 1771 and 1800.

\* I have left "dead" with a K L F 1201. Any  
Navy Strong? U - have days (friction, too),  
and the world's. It may be right, then, to  
let it be. (The "dead" has been  
- 4 - continued "dead" - 1000-15.

\* *A. l. v.* usually seen on water, with *S. l. fl.* and others. *A. A. C. P.* of Am. Brit. Mus. coll. It seldom is left out, it is harder to read under an old inkstone.<sup>1</sup>

[illegible]

\* M. D. C. P. Am. have access, a G<sup>2</sup> & L. 12 41  
Epp. Rough ideas. Presumably access to rights on  
basis the more difficult reading, but in the  
text of *quadrifida*. For which *Lucina* (Harris) is  
assigned, but?

\* Chavon translated 'a word' (Chinese English: *yi ge ci*) as 'one thing'. To my astonishment, with Jerome and Emily, he had no 'mother-tongue'. The comment of the two Americans, 'See how they understand you!' suggested that the use of *yi ge ci* in *Li Ji* post-raciously 'proves' it would find use in any 'culture' or 'society', whatever the circumstances, and would be equally the use of it.

1. T. M. birds - those with 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 8

[illegible]

1961) A. B. O. (19 Apr.) - 1st day with snow, rain.

19 Who [is] wise and understanding  
 among you? let him show out of a  
 good conversation his works in speech.  
 20 man of wisdom. But if ye have bitter  
 emulation and strife in your hearts,  
 do not boast and lie against the  
 21 truth. This is not the wisdom which  
 comes down from above, but earthly,  
 22 natural, devilish. For where emula-  
 tion and strife [are], there [is] dis-  
 23 order and every evil thing. But the  
 wisdom from above that is pure,  
 then peaceful, gentle, yielding, full  
 of mercy and good fruits, unques-  
 24 tioning,\* unforged. But [the fruit of  
 righteousness is peace:] is even for  
 25 them that make peace. (IV.) Whence  
 (come) wars and whences? desires  
 among you? (Is it) not thence,—  
 from your pleasures? which war is  
 26 your members? Ye lust and bat-  
 tle: ye kill and are full of envy, and  
 cannot obtain; ye fight and war; ye  
 27 have not because ye ask not. Ye ask  
 and receive not, because ye ask evilly,  
 that ye may consume [it] in your pleasures.  
 28 surely. \*Adulteresses, know ye not  
 that friendship with the world is  
 enmity with God? Whence there-  
 fore is minded to be [the] friend of  
 the world is constituted enemy of

[illegible]

<sup>1</sup> On "sermoenostoma," *Abundantia*, Vol. 33, is entitled *sermoenostoma* *sermoenostoma*, S. 17, 18.

<sup>a</sup> = 1.0; <sup>b</sup> = 0.9; <sup>c</sup> = 0.8; <sup>d</sup> = 0.7; <sup>e</sup> = 0.6; <sup>f</sup> = 0.5; <sup>g</sup> = 0.4; <sup>h</sup> = 0.3; <sup>i</sup> = 0.2; <sup>j</sup> = 0.1.

\*The 'the' found in capitalization is never in  
poetry, for. But I prefer the book.

[illegible]

and more serious. As these elements

<sup>3</sup> T. H. White, *Stylastera* subgenus *Stylastera* (partim) and many synonyms, *Ph. B.* 15 (1914), 401-402.

"Literally, 'The Friendship of the world is nothing of good', and it is in fact an evil."

disposition, as I think, "with" (in a) subjective-  
ive sense, conformation to, fitness, & is taken up  
as "our state Governor" (not, but this is twofold)

<sup>1</sup> God. Think ye that the scripture speaks in vain? Does the Spirit which has taken his abode in us do <sup>2</sup> us any wrong? But he gives more grace. Wherefore he says, God sets himself against [the] proud, but gives <sup>3</sup> grace to [the] lowly. Subject yourselves therefore to God: \* Resist the devil, and he will flee from you. Draw near \* to God, and he will draw near to you. Cleanse \* [your] hands, and purify [your] hearts; y<sup>e</sup> double-minded, Be vexed \* and mourn, and weep: let your laughter be turned to mourning, and [your] joy in heaviness. Bow down yourselves \* before [the] Lord, \* and he shall exalt you.

Speak not against one another, brethren. He that speaks against his brother, speaks against the law and judges the law, but if thou judgest the law, thou art not above the law, but judge. One is the lawgiver and judge,\* who is able to save and to destroy: wilt\* thou art thou who judgest thy\* neighbour?

Go to now, ye who say, To-day or to-morrow will we go into such a city and spend a year there, and

1. Insects with strong resistance, developed this

...and in which I cannot find that group of  
...in a good or healthy state of nature. The  
...the effects in which freedom is complete. If you  
...the freedom, we must say "On this, as this"

be surprised to see him say, "The figure which has done his share in the demand industry with me."

\* Days it rains, 'ink' becomes 'in' socially, and remains. All the assumptions are the same.

\* T. R. Sullivan, *Cellulose Chemistry*, 2nd ed., with L. E. Crandall, Wiley, New York, 1968, p. 10.

\*T. H. reads 'and' with N. L. and J. and W. A. O.  
\*H. Ann. Steve. Mon. 10.

*E. coli* O157:H7 was isolated from ground beef.

<sup>3</sup> I control the neighborhood. The *LA reader* agrees, with B. B. A. text # A B P 13 Am Kyrt before.

<sup>1</sup> T. H., with A. K. L. 18 32. Hyatt, mostly 4 mm  
over 100 B. P. San Antonio, 1832, 1833.



- 10 to suffer and make you, ye which do not know what will be on the morrow, (for) what (is) your life? It is as even a vapour, appearing for a little while, and then disappearing.
- 11 Instead of your saying, If the Lord should (or) will and we should live, we will save (us) then or that. For now ye must do your righteousness; all such storying is void. To him therefore who knows how to do good, and does it not, to him it is sin.
- 12 Or ye say, ye shall escape, avoiding every your misdeeds (that) (are) coming upon (you). Your wrath is become wrath, and your murmuring murmurings. Your guile and strife is taken away, and their content shall be for a witness against you, and shall set your souls on fire. To have escaped your misdeeds in (the) last days. Doubtless, the wrath of your labourers, who have entrusted your souls, eventually kept back by you, and the sins of those that have escaped, are numbered into the record of (the) Lord of all truth. Ye have lived dishonestly on the earth, and hid your sins; ye have murdered your bodies (as) if in a day of slaughter; ye have not deemed, ye have killed the souls, ye have not saved your.
- 13 Have patience, therefore, (ye) who, all the morning of the Lord, build the labourers unto the perfect fulfilment of the world, having patience by the trial of justice (the) early and (the) latter rain. To also have the

- season? establish your hearts, for the coming of the Lord is drawn nigh.
- 14 Comfort (us) with one another's sufferings, each one, that ye be not judged. Behold, the Judge stands before the door.
- 15 Take (as) an example, brethren, of patience and long suffering, the prophets, who have spoken in the name of (the) Lord. Behold, we call them blessed who have endured. Ye have heard of the endurance of Job, and saw the end of the Lord: that the Lord is full of compassion and pitiful.
- 16 But before all things, my brethren, avoid not, neither by words, nor by the mouth, nor by any other way: but let your peace be pure, and pure say, my, with ye the Lord full under judgment.
- 17 Upon you will sorrow you suffer with? Is (it) any glory? Is (it) any happy?
- 18 For what cause? Is any sick among you? Let him call for (the) elders of the assembly, and let them pray over him, anointing him with oil in the name of (the) Lord; and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he be one who has committed sin, it shall be forgiven him. Confess therefore your offences to one another, and pray for one another, that ye may be healed. (The) fervent supplication of the righteous (shall) have much power. What will a man of this manner be, and he prayed who prays, that it should not avail.

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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- and it did not rain upon the earth three years and six months; and again he prayed, and the heavens gave rain, and the earth caused the fruit to sprout forth.
- 11 My brethren, if any one among

12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349



they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by\* [the] Holy Ghost, sent from heaven, which angels desire to look into. Wherefore, having girded up the loins of your mind, [be] sober [and] hope with perfect steadfastness in the grace [which will be] brought to you;\* [the] revelation of Jesus Christ; as children of obedience, not conforming\* in [your] former times in your ignorance; but as he who has called you is holy, be ye also holy in all [your] conversation. [This] because it is written, Be ye holy, for I am holy. And if ye inquire as Father I am who, without regard of persons, judges according to the work of each, pass your time of sojourn in fear, knowing that ye have been redeemed, not by corruptible [things, as] silver or gold, from your vain conversation handed down from [your] fathers, but by precious blood, as of a lamb without blemish and without spot; [his blood] of Christ, foreknown [before] [the] foundation of [the] world, but who has been manifested at the end\* of times for your sakes, who by him do believe\* on God, who has raised him from among [the] dead and given him glory, that your faith and

41. **hnpa** should be in God.\* Having purified your souls by obedience to the truth<sup>40</sup> to unfeigned brotherly love, love one another out of a pure<sup>41</sup> heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the living and abiding word of God.<sup>42</sup> Because all flesh [is] as grass, and all its glory<sup>43</sup> as [the] flower of grass. The grass has withered and [its<sup>44</sup>] flower has fallen:<sup>45</sup> but the word of [the<sup>46</sup>] Lord abides for eternity. But this is the word which in the glad tidings [is] preached to you.

11. Laying aside therefore all malice  
and all guile and hypocrisies and  
savings and all evil speakings, as  
newborn babes desire earnestly the  
pure mental milk of the word,<sup>2</sup> that  
by it ye may grow up to salvation;<sup>3</sup>  
if indeed ye have tasted that the  
Lord [is] good. To whom coming, a  
living stone, cast away indeed as  
worthless by men, but with God  
chosen, precious, yourselves also, as  
living stones, are being built up<sup>4</sup>  
a spiritual house,<sup>5</sup> a holy priesthood  
to offer spiritual sacrifices acceptable  
to God by Jesus Christ. Because<sup>6</sup>  
it is contained in the scripture: Be-  
hold, I lay in Zion a corner stone,  
elect, precious: and he that believes  
on him<sup>7</sup> shall not be put to shame.

\* "as" in the present gl. A B D E Am read *er*.  
 \* I only "confessed" because unconfessed is not  
 positive for English, and expresses a state.  
 The path on which they walk is the same here  
 as in the foregoing "journeys" in two acts and in  
 addition.  
 \* Or "by precious blood, as of Christ, a lamb  
 without blemish and without spot," or "by His  
 precious blood as of a lamb without  
 blemish and without spot."  
 \* T. B. has *and* before the *therefore*, with K L P &  
 Am, but not A B D E Syr Monoph. See note on  
 Heb. 12.  
 \* According to A B Am, monophonic *et* B C K L  
 D E.  
 \* Or "as that your faith and hope are in God."  
 \* T. B. adds "through (the) Spirit," with K L  
 P & A B D E Am Syr Monophonic.  
 \* A B Am omit "there." K C K L P of D E Syr  
 insert.  
 \* T. B. reads "standing for others," adding *et*  
*alios*, with K L P Am; *et* A B C D E Monoph. omit.  
 \* B C K L P Am Monoph. have *et*; A D E Syr  
 omit, with LXX. *et* has with the copy.

T. R. reads: "all the glory of man," with K. L. P. 31; says: A R C P 22 Am. R. P. Memphis, second st. is a beautiful one. And possibly are great road. The A R C P 23 Am. R. P. Memphis.

"No word is satisfactory here for Apples; for though I doubt not like the sense of a simile to the rational intellects—the sense is contrasted with the word—but, I believe there is advantage in the word used. I have added 'of the word' to mark this allusion.

T. R. reads: "be salvation," with L. and many others; A R C P 24 Am. R. P. Memphis, none.

On words come, "for ye shall go," or "shall ye shall go." But the boy, I doubt not, said.

Many good authorities, with A R C P Memphis, read: "for a holy resurrection," adding, "for ye shall take it not a sign." T. R., with K. L. P. 31 and many others Am.

T. R. reads: "Wherefore also," with a few others.

"Ye" "ye" in it, which is perhaps preferable, but it means of course Christ. But "believe in" is the same word.

1 To you therefore who believe [in] the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of [the] corner,<sup>2</sup> and a stone of stumbling and rock of offence;<sup>3</sup> [who] stumble at the word, being disobedient;<sup>4</sup> to which also they have been appointed. But ye [are] a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who has called you out of darkness to his wonderful light;<sup>5</sup> who once [were] not a people, but now God's people; who were not enjoying mercy, but now have found mercy.<sup>6</sup>

<sup>12</sup> Beloved, I exhorted [you] as strangers and sojourners, to abstain from fleshly lusts, which<sup>1</sup> war against the soul;  
<sup>13</sup> having your conversation honest among the Gentiles, that [as to that] in which<sup>2</sup> they speak against you as evildoers, they may through [your] good works, [themselves] witnessing<sup>3</sup> [them], glorify God in [the] day of visitation.

"Or 'it becomes chief corner stone,'  
 "Literally 'fall trap,' as Rom. ix. 33, 1 Cor.  
 i. 23.  
 "On the whole I prefer 'stone' at this word,  
 being cardinal, as 'to assume, falling directly  
 into the word,' It takes up discovery, abso-  
 lutely, stood in the same manner in ver. 7.  
 "I here endeavored to express the perfect  
 and total: complete and complete.  
 "Always, which have this character, not simply  
 at, which.  
 "It is used for time (Mark ii. 13, John  
 v. 7); with with the idea 'in the state of things in  
 which.' In Rom. vii. 5 it has precisely the  
 sense of 'in which' as considered in that view.  
 In Rom. ix. xiv. 22, it is 'wherein,' but in-  
 definitely. I judge, in the latter case, too here.  
 In both it is more than 'wherein'—'viewed in that  
 light is which,' considered in that view, 'in  
 that respect in which.' 'Wherein' is more pos-  
 sible, without reference to the object of v. 1.  
 This does not do exactly: it is too vague: 'wherein'  
 a little too precise. He that not mean in that  
 particular thing exactly, but in respect of that  
 way walk and course of conduct.  
 "E. L. with A. B. L. P. 13 and others, read  
 'having witnessed' but 'B. C. A. M. Syr.'  
 "A. B. C. 23 of Am. Memphis omit 'therefore.'  
 I suppose I suppose has the article here, as  
 showing that it is not 'some men who are fixed,'  
 but that men (not Christians) are so, are known  
 in that character. See words for all—demon-

19 He in subjection [therefore?] to  
every human institution for the  
Lord's sake; whether to [the] king  
20 as supreme, or to rulers as sent by  
him, for vengeance on evildoers, and  
21 promise to them that do well. Because  
no is the will of God, that by well-do-  
ing ye put to silence the ignorance of  
22 Jerusalem men? as free, and not as  
having liberty as a cloak of malice,  
23 but as God's bondmen. Show honour  
to all, love the brotherhood, fear God,  
24 honour the king. Servants, [be]  
subject with all fear to your masters,  
not only to the good and gentle, but  
25 also to the ill-tempered. For this  
[is] acceptable, if one, for conscience  
sake towards God, endure grief,  
26 suffering unjustly. For what glory  
[is it], if sinning and being buffeted  
ye shall bear [it]? but if, doing good  
and suffering, ye shall bear [it], this  
27 is acceptable with God. For to this  
have ye been called: for Christ also  
has suffered for you,<sup>a</sup> leaving you<sup>a</sup> a  
model<sup>b</sup> that ye should follow in his  
steps: who did no sin, neither was  
28 guile found in his mouth: who

[illegible]



when] reviled, reviled not again; [when] suffering, threatened not; but gave [himself] over into the hands of him who judges righteously; who himself bore our sins in his body on the tree, in order that, being dead to sins, we may live to righteousness: by whose stripes ye have been healed. For ye were going astray as sheep, but have now returned to the shepherd and overseer of your souls.

III. Likewise, wives, [be] subject to your own husbands, that, even if any are disobedient to the word, they may be gained without the word by the conversation of the wives, having witnessed your pure conversation [carried out] by fear; whose adorning let it not be that outward one of treading of hair, and wearing gold, or putting on apparel; but the hidden man of the heart, in the incorruptible [ornament] of a meek and quiet spirit, which is of great price. For thus also the holy women who have hoped in God heretofore adorned themselves, being subject to their own husbands; as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing good, and not fearing with any kind of consideration.

\* *supplanted* is to deliver up into the hands of another. "give over into." I think therefore the more exact is "gave himself up to, suffered all, as we translated from his hands." gave himself up to take whatever he sent who would in the past righteousness judge. I do not see that *supplanted* has over the word of "committing a wrong to another by violence," as some would translate him. But it had of committing any one to the care of another. See Acts xiv. 18, 19. Compare John xiv. 30 and I don't see that is the sense, though some would read "submit" instead of "submit."

\* Or "having done with," but better main text; it is *translating*.

\* Or "submit." Though subject to stripes I say stripes. It is literally the marks left by scourging. Stripes do not cover the skin. Other words are for handker.

\* Going along as sheep, with A B C, 7, 11, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

\* For the same as chap. 1, 12. These women, a particular set, have present participles, an individual state. Following on chap. 1, 12.

\* Many read: they also say, but it is in the text for a in the old copies and I have adhered

\* [Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also follow-bears of [the] grace of life, that your prayers be not hindered.

\* Friendly, [be] all of one mind, sympathizing, full of brotherly love, tenderhearted, humble minded; not rendering evil for evil, or railing for railing; but on the contrary, blessing [others], because ye have been called to this, that ye should inherit blessing.

\* For he that will love life and see good days, let him cease his tongue to cease from evil and his lips that they speak no guile. And let him avoid evil, and do good; let him seek peace and pursue it; because [the] eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications; but [the] face of [the] Lord [is] against them that do evil.

\* And who shall injure you if ye have become imitators of that which [is] good? But if also ye should suffer for righteousness sake, blessed are ye; but be not afraid of their fear, neither be troubled; but sanctify [the] Lord God Christ in your hearts, and [be] always prepared to [give] an account [to] every one that asks you to give an account of the

reasoning. It has a not a. The change may have been made to render the simplicity of the phrase clearer. The words of 38's testimony is clearly in view of shall or will, as A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

\* Have hoped is present, characterizing the woman.

\* Tried is, supposing, assuming they did.

\* Indulgent, with A B C D. See note on Gal. 3, 1. T. R. has indulgent, with C D E F G H I J K L M N O P Q R S T U V W X Y Z.

\* T. R. reads for "humble-minded." Friendly or courteous, with K P Q and some others; text W X Y Z, 14 Am Syr. Monop.

\* T. R. reads "knowing that ye" that is, with active, with K P Q; text W X Y Z, 14 Am Syr. Monop.

\* T. R. reads "And," with K L P Q and others; 14 Am Syr. Monop.

\* T. R. has "this" in text with C and many versions. Compare for the consistent text, chap. 1, 12 and for 1, 12.

\* Of the good one, him that is good.

\* T. R. reads "the Lord God," with K L P Q; text W X Y Z, 14 Am Syr. Monop.

\* T. R. reads "and," with K L P Q and others; 14 Am Syr. Monop.

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hope that [is] in you, but with meekness and fear; having a good conscience, that [as to that] in which they speak against you as evildoers, they may be ashamed who condemn your good conversation in Christ.

\* For [it is] better, if the will of God should will it, to suffer [as] well-doers than [as] evildoers; for Christ indeed has once suffered for sins, [that] just for [the] unjust, that he might bring us to God; being put to death in flesh, but made alive in [the] Spirit, in which also ye are quickened by the Spirit [which are] in prison, heretofore disobedient, when the long

suffering of God waited in [the] days of Noah while [the] ark was preparing, into which few, that is, eight souls, were saved through water; which figure also now saves you, [even] baptism, not a putting away of [the] filth of flesh, but [the] demand as before God of a good conscience, by [the] resurrection of Jesus Christ, who is at [the] right hand of God, gone into heaven, angels and authorities and powers being subjected to him.

IV. Christ, then, having suffered for us in [the] flesh, do ye also arm yourselves with the same mind; for he that has suffered in [the] flesh has

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done with sin, no longer to live the rest of [his] time in [the] flesh to man's lust, but to God's will. For the time past [is] sufficient [for us] to have wrought the will<sup>10</sup> of the Gentiles, walking in lasciviousness, lusts, wine-drinking, revels, drinkings, and unallowable idolatries. Wherein they think it strange that ye run not with [them] to the same sink of corruption,<sup>11</sup> speaking injuriously [of you]; who shall render account to him who is ready to judge [the] living and [the] dead. For to this [end] were the glad tidings preached to [the] dead also, that they might be judged, as regards men, after [the] flesh, but live, as regards God, after [the] Spirit. But the end of all things is drawn nigh; be sober therefore, and be watchful unto prayer; but before all things having fervent love among yourselves, because love covers<sup>12</sup> a multitude of sins; hospitable one to another, without murmuring;<sup>13</sup> each according as he has received a gift, ministering it to one another, as good stewards of [the] various graces of God. If any one speak—as oracles of God; if any one minister—as of strength which God supplies; that God in all things may be glorified through Jesus Christ, to whom is the glory and the might for the ages of ages. Amen.

<sup>10</sup> Here is Kypke abundant proofs of this use of verb.

<sup>11</sup> T. B. adds 'at [the] will'—suppression of grace, 'the time past' with K L P 13 and many others; M A B C 13 Am Syr Memph. om.

<sup>12</sup> C. K. L. P 13 15 21 have 'cover'; M A B C 13 Am Syr Memph. om.

<sup>13</sup> Here, with M A B C 13. T. B. reads 'sing', with K L P 13. It is false in ver. 1.

<sup>14</sup> Or 'dissolution', the lusts being poured out into it. Or 'cessation of profligacy'.

<sup>15</sup> T. B. reads 'shall cover', with M L P 13; text M A B C 13 Am Syr Memph.

<sup>16</sup> T. B. with K L P 13, reads 'murmurings'; text M A B C 13 Am Syr.

<sup>17</sup> Or 'the Spirit of glory and of God'. There is a shade of difference in the force of the expression. Here add. and of power after glory, with A P 13 Memph.; M has 'and of his power'; text B C L 13 Am.

<sup>18</sup> These words are, in my view, very doubtful. M A B C 13 Am Syr Memph. have them; not D.

Beloved, take not [as] strange the fire [of persecution] which has taken place amongst you for [your] trial, as if a strange thing was happening to you; but as ye have share in the sufferings of Christ, rejoice, that in the revelation of his glory also ye may rejoice with exultation. If ye are reproached [in] the name of Christ, blessed [are ye]; for the [Spirit] of glory and the Spirit of God<sup>14</sup> rests upon you: [on their part] he is blasphemed, but on your part he is glorified.<sup>15</sup> Let none of you suffer indeed as murderer, or thief, or evil-doer, or as over-seer of other people's matters; but if as a Christian, let him not be ashamed, but glorify God in this name.<sup>16</sup> For the time of having the judgment begin from the house of God [is come]; but if first from us, what [shall be] the end of those who obey<sup>17</sup> not the glad tidings of God? And if the righteous is difficultly saved,<sup>18</sup> where shall the impious and [the] ungodly appear?

Wherefore also let them who suffer according to the will of God commit their souls in well-doing<sup>19</sup> to a faithful Creator.

V. The elders<sup>20</sup> which [are] among you I exhort, who [are] their fellow-elder and witness of the sufferings of the Christ, who also [are] partaker of the glory about to be revealed: shepherd<sup>21</sup>

John, 14, and 15, have, as that they were early accepted. Am has them and K L P 13 and many others.

<sup>14</sup> T. B. reads 'behind'; with K L P 13; text M A B C 13 Am Syr Memph.

<sup>15</sup> Or 'believe not'.

<sup>16</sup> Here on the earth, as through the trials and persecutions specially which beset the Jewish Christians.

<sup>17</sup> T. B. adds 'as' with K L P 13 Am Syr and many others; M A B C 13 Am Memph. om.

<sup>18</sup> Some add 'then', with M A B C 13 Am; K L P 13 Am Memph. om.

<sup>19</sup> Shepherd. It is the pastor, in the sense I think, common in a certain class of words, that is, characteristic of the whole conduct in life, characterizing him as a shepherd.

<sup>20</sup> They are to act in this character, or have it by their office. It is not simply an exhortation to go on doing it, but to acquire or have this character by doing it, to be as characterized; as the wives were to be subject: see

the flock of God which [is] among you, exercising oversight, not by necessity, but willingly; not for base gain, but readily; not as looking it over your<sup>22</sup> possessions, but being models for the flock. And when the chief shepherd is manifested ye shall receive the unending crown of glory.

Likewise [ye] younger, be subject to [the] elder, and all of you bend on humility towards one another;<sup>23</sup> for God sets himself against [the] proud, but to [the] humble gives grace.

Humble yourselves<sup>24</sup> therefore under the mighty hand of God, that he may exalt you in [the due] time; having cast all your care upon him, for he cares about you.

Be vigilant, watch;<sup>25</sup> Your adversary [the] devil as a roaring lion

will devour you, whom ye must resist, steadfast in faith,<sup>26</sup> knowing that the same sufferings are accomplished in your brotherhood which [are] in [the] world. But the God of all grace who has called you<sup>27</sup> to his eternal glory in Christ Jesus, when ye have suffered for a little while, himself shall<sup>28</sup> make<sup>29</sup> perfect, establish, strengthen, ground<sup>30</sup> to him [be] the glory and<sup>31</sup> the might for the ages of the ages. Amen.

By Sylvanus, the faithful brother, as I suppose, I have written to you briefly; exhorting and testifying that this is [the] true grace of God in which ye stand.<sup>32</sup> His<sup>33</sup> that is elected with [you] in Babylon salutes you, and Marcus my son. Salute one another with a kiss of love. Peace be with you all who [are] in Christ.

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chap. III. 1. 'the shepherd', if that were possible in English. M B C 13 Am Syr Memph. om.

<sup>22</sup> The verb seems to me to have the force, which is often lost, of appropriation to the subject spoken of, when the word gives the idea of a possession—'the possessions' or 'possessions' which belong to you. What they are is really beside the mark. No doubt the words, in fact, were in his thoughts; but the character of their content is what is in question. If there were no article, it would mean 'not like persons who have a few possessions', here it is more applied to the fact of persons looking it over your possessions, viewing the same as something belonging to you. In other words, 'possessions' is not the name of the flock, but the flock was not so he treated as the flock of the flock.

<sup>23</sup> Or 'unrequited'. The point is an image of what does not take (unrequited), unrequited. The sense is the same.

<sup>24</sup> T. B. reads 'and all of you' (the subject are co-ordinate and bend on humility); with K L P 13 Am Syr; M A B C 13 Am Memph. om.

<sup>25</sup> Or 'be humbled'. See Winer, vi. 1, 2, 3, [18] of 1877.

<sup>26</sup> Here also the verb refer to character to be

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By Sylvanus, the faithful brother, as I suppose, I have written to you briefly; exhorting and testifying that this is [the] true grace of God in which ye stand.<sup>32</sup> His<sup>33</sup> that is elected with [you] in Babylon salutes you, and Marcus my son. Salute one another with a kiss of love. Peace be with you all who [are] in Christ.

Be vigilant, watch.<sup>25</sup> Your adversary [the] devil as a roaring lion

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\* and with his Son Jesus Christ. And these things write we to you that your<sup>a</sup> joy may be full.

<sup>a</sup> And this is the message<sup>a</sup> which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.

<sup>a</sup> If we say<sup>a</sup> that we have fellowship with him, and walk in darkness, we lie, and do not practice the truth.

<sup>a</sup> But if we walk<sup>a</sup> in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ<sup>a</sup> his Son cleanses us from all<sup>a</sup> sin.

<sup>a</sup> If we say<sup>a</sup> that we have no sin, we deceive ourselves, and the truth is not in us.

<sup>a</sup> If we confess<sup>a</sup> our sin, he is faithful and righteous to forgive us (our) sins, and cleanse us from all<sup>a</sup> unrighteousness.

<sup>a</sup> If we say<sup>a</sup> that we have not sinned, we make him a liar, and his word is not in us.

II. My children, these things I write to you to order that ye may not sin; and if any one sin, we have a patron<sup>a</sup> with the Father, Jesus Christ (the)

<sup>a</sup> righteous; and he is the propitiation for our sins; but not for ours alone, but also for the whole world.

<sup>a</sup> And hereby we know that we

know<sup>a</sup> him, if we keep his command-

<sup>a</sup>ments. He that says, I know him, and does not keep his commandments, is a liar, and the truth is not

<sup>a</sup> in him; but whoever keeps<sup>a</sup> his word, in him verily the love of God is perfected. Henceby we know that

<sup>a</sup> we are in him. He that says he abides in him, ought, even as he walked, himself also (so) to walk.

<sup>a</sup> Beloved, I write no new commandment to you, but an old commandment, which ye have had<sup>a</sup> from the beginning. The old commandment is the word which ye heard,<sup>a</sup>

<sup>a</sup> Again I write a new commandment to you, which thing is true in him and to you, because the darkness is passing and the true light already

<sup>a</sup> shines. He who says he is in the light, and hates his brother, is in the<sup>a</sup> darkness until now. He that loves his brother abides in light, and there is no occasion of stumbling in him.

<sup>a</sup> But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness has blinded his eyes.

<sup>a</sup> I write to you, children, because (your) sins are forgiven you for his name's sake.

<sup>a</sup> I write to you, fathers, because ye

with E. I, II and various, left in A. B. C. P. 13 in very simple.

<sup>a</sup> Cf. ye had.

<sup>a</sup> T. E. adds 'from the beginning' with E. I, II and various; A. B. C. P. 13 in very simple.

<sup>a</sup> The word 'commandment' is used in the original, 'the' ought to be retained, because it is not simply a single word from the darkness, but a special darkness, the darkness and non-revelation of God is spoken of only in the abstract, and as absolute; though it is true that darkness is more nearly than light.

<sup>a</sup> The darkness is the natural condition of sinners; but without God, who is light, the creature without God. Hence in the gospel 'the light abides in darkness, and the darkness comprehended it not, because, 'in person' (see E.), is absent.

<sup>a</sup> The true light shines; that is, absolute; it shines, whether seen or not. But when some (and many) the light, he could not see the darkness was all round, for it was not, but only with some who were in the darkness, but now light is the fact. Thus it was not in the gospel, when Christ was upon earth, for then the darkness comprehended not the light shining in darkness. It was precisely the light out-

have known<sup>a</sup> him (that is) from the beginning. I write to you, young men, because ye have overcome<sup>a</sup> the wicked (one). I write<sup>a</sup> to you, little children, because ye have known<sup>a</sup> the Father.

<sup>a</sup> I have written to you, fathers, because ye have known<sup>a</sup> him (that is) from the beginning.

<sup>a</sup> I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome<sup>a</sup> the wicked (one). Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him;

<sup>a</sup> because all that (is) in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world is passing, and its lust, but he that does the will of God abides for eternity.

<sup>a</sup> Little children, it is (the) last hour,<sup>a</sup> and according as ye have heard that 'antichrist comes, even now there have come<sup>a</sup> many antichrists: whence

as long as he was in the world, he was the light of the world. Now it was not so; there was a passing away of the darkness.

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<sup>a</sup> M. I. L. A. m. read 'ye.'

<sup>a</sup> T. E. has 'ye have heard' with U. P. 13 in very simple.

<sup>a</sup> In all these cases the verb is in the subjunctive, and puts the law of its doing. I should have translated them 'if we should say, do, but that it is the case to give place where it comes to pass.'

<sup>a</sup> Roman read 'Christ' here, with A. B. C. P. 13, and A. K. L. II in very simple.

<sup>a</sup> Cf. 'over.'

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<sup>a</sup> I have written to you, fathers, because ye have known<sup>a</sup> him (that is) from the beginning.

<sup>a</sup> I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome<sup>a</sup> the wicked (one). Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him;

<sup>a</sup> because all that (is) in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world is passing, and its lust, but he that does the will of God abides for eternity.







- 10 No one has seen God at any time: if we love one another, God abides in us, and his love is perfected in us.<sup>8</sup> Hence by we know that we abide in him and he in us, thus for him given to us of his Spirit. And we have seen, and testify, that the Father has sent the Son (as) Governor of the world.
- 11 Whosoever shall receive that Jesus is the Son of God, God abides in him, and he in God. And we have known and have believed the love which God has in us.<sup>9</sup> God is love, and he that abides in love abides in God, and thus in him. Hence has love been perfected with us that we may have boldness in the day of judgment, that even as he is, we also are in this world. There is no fear in love, but perfect love casts out fear: for fear has torment, and he that fears has not been made perfect in love. We love because he has first loved us.
- 12 If any man say, I love God, and hate his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen? And the commendation have we from him, that he that loves God loves also his brother. (V.) Every one that believes that Jesus is the Christ, is begotten<sup>10</sup> of God; and every one that loves him that has begotten loves also him that is begotten<sup>11</sup> of him. Hence by know we that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments

- 13 mean are not grievous. For all that has been begotten<sup>12</sup> of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith. Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God?
- 14 This is he that came by water and blood, Jesus (the\*) Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is the\* truth. For they that bear witness are three: the Spirit, and the water, and the blood. And the three agree<sup>15</sup> in one. If we receive the witness of men, the witness of God is greater. For this is the witness of God (which\*) he has witnessed concerning his Son. He that believes on the Son of God has the witness in himself; he that does not believe that has made him a liar, because he has not believed in the witness which God has witnessed concerning his Son. And this is the witness, that God has given to eternal life, and this life is in his Son. He that has the Son has life; he that has not the Son of God has not life.
- 16 These things have I written to you<sup>16</sup> that ye may know<sup>17</sup> that ye have eternal life who believe<sup>18</sup> on the name of the Son of God.
- 17 And thus to the children which we have chosen into, that if we ask him anything according to his will he hears us. And if we know that he hears us, whatsoever we ask, we

shall have it. And these are things that have written in books, and certified by them have received independent witness.

18 And if we do not know what he has said, let us ask him, for he will answer us. It is the love that

19 is in us, and we shall be, at A. B. 12. See the words, "and we shall be."

20 The word "and we shall be" is in the text of the Son of God, with A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. and the words, "and we shall be."

21 The word "and we shall be" is in the text of the Son of God, with A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. and the words, "and we shall be."

22 The word "and we shall be" is in the text of the Son of God, with A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. and the words, "and we shall be."

know that we have the petitions which we have asked of him.

- 23 If any one see his brother sinning, a sin not unto death, he shall ask, and he shall give him life; for those that do not sin the sin unto death. There is a sin to death: I do not say of that that he should make a request.
- 24 Every transgression is sin; and thus to a sin not to death. We know that every one's transgression of God does not sin, but he that has been be-

lieved that he has sinned, he is a transgressor. "I have written to you (V.) that if we do not know what he has said, let us ask him, for he will answer us." See also to A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. and the words, "and we shall be."

lieved of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole\* world lies in the wicked\* one]. And we know that the Son of God has come, and has given us an understanding that we should know him that is true; and we are in him that is true in his Son Jesus Christ. He is the true God and eternal life.

25 Children, keep yourselves from idols.\* The word "and we shall be" is in the text of the Son of God, with A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. and the words, "and we shall be."

## SECOND EPISTLE OF

## JOHN.

- 1 The elder to the\* elect lady and her children, whom I have to\* truth, and not I only, but also all who have known the truth, for the writings which which abide in us and shall be with us to the end. Grace shall be with you, and peace from God (the) Father, and from (the) Lord Jesus Christ, the Son of the Father, in truth and love.
- 2 I rejoiced greatly that I have found of thy children walking in truth, as we have received of our Father from the Father. And now I have written briefly, not as writing to thee a new commandment, but that which we

have had from (the) beginning, that we should love one another. And this is love, that we should walk according to his commandments. This is the commandment, according as ye have heard from the beginning, that ye might walk in it. For many deceivers have gone out into the world, they who do not confess Jesus Christ coming by flesh. This is the deceiver and the ambulator. Go to yourselves, that we\* may not be deceived, that we\* may not be deceived, but may receive full wages.\* Whosoever\* goes forward\* and abides in the doctrine of the Christ has not God. He

3 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

4 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

5 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

6 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

7 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

8 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

9 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

10 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

11 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

12 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

13 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.

14 I have not asked\* the\* for the Father, because I am not in the world, and I do not have the Son of God in my heart, and I do not have the Son of God in my heart.











and in the midst of the (seven) lamps (one like the Son of man, clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle; his head and hair white like white wool, as snow; and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; and his voice as the voice of many waters; and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in his power.

And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not; I am the first and the last, and the living one; and I become dead, and behold, I am living to the ages of ages, and have the keys of death and of hades. Write therefore what thou hast seen, and the things that are, and the things that are about to be after these. The mystery of the seven stars which thou hast seen on my right hand, and the seven golden lamps.—The seven stars are angels of the seven assemblies; and the seven lamps are seven assemblies.

II. To the angel of the assembly in Ephesus write: These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden lamps:

I know thy works and (thy) labour, and thine endurance, and that thou canst not bear evil (men); and thou hast tried them who say that themselves (are) apostles and are not, and hast found them liars; and endurest, and hast borne for my name's sake, and hast not wearied; but I have against thee that thou hast left thy first love. Remember therefore whence thou art fallen, and repent, and do the first works; but if not, I will remove thy lamp out of its place, except thou shalt repent. But this thou hast, that thou hast the works of the Nicolaitanes, which I also hate. He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, I will give to him to eat of the tree of life which is in the paradise of God.

And to the angel of the assembly in Smyrna write: These things says the first and the last, who became dead, and lived.

I know thy tribulation and thy poverty; but thou art rich; and the railing of those who say that they themselves are Jews, and are not, but a synagogue of Satan. Fear nothing (of) what thou art about to suffer. Behold, the devil is about to cast of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto

\* I am among others (men); A.C.P. and others Am. Monks add.

\* Or "a Son of man." Compare Daniel vii. 13, where it is also said without the article. It is not unlike to a person (son of man), but in the character known by that title is distinctive. To have seen such in human form would have been no wonder, but to see one as a Son of man, and all this singular surrounded by Daniel vii. 13, only now he was seen in flesh. It was the title the Lord himself took. One name is personal, but in Daniel, though under the same person, it was characteristic. Here, too, it is characteristic. When the person designated is now known, and it is difficult to say "a Son of man," as including this. Son of man (in) is flesh, and does not sufficiently present a person of all; it must mean a manner. I have put therefore "the" in brackets, and added this note.

\* I am, it more common, meaning the Son of thought, and adversative, "but," "and."

would be also out of place.

\* In Daniel, properly, something which a person becomes which he was not before.

\* The first and the last, "are about" is singular.

\* The word has also the sense of "messenger" (see also the note to G. 29).

\* A.C.P. and others say the second time; A.B. Monks have it.

\* Repetition quickly; with it and most others say, and A.C.P. and others Am. Monks.

\* R and many others Am. Monks, say add.

\* That is, after having been, see Daniel i. 17, xii. 14, Matt. ix. 12, and Rom. xiv. 5, as correctly read.

\* Some repeat add here "works and," with A.B. and others; A.C.P. and others and Yea Monks omit. It adds in a similar way "thy works and" after "I know," in ver. 10.

death, and I will give to thee the crown of life.

He that has an ear, let him hear what the Spirit says to the assemblies. He that overcomes shall in no wise be injured of the second death.

And to the angel of the assembly in Pergamum write: These things says he that has the sharp two-edged sword:

I know where thou dwellest, where the thrones of Satan (be); and thou holdest fast my name, and hast not denied my faith, even in the days in which Antipas my faithful witness (was), who was slain among you, where Satan dwells. But I have a few things against thee: that thou hast those who hold the doctrine of Balaam, who taught Balak to cast a snare before the sons of Israel, to eat (of) idol sacrifices and fornication.

So then also hast those who hold the doctrine of the Nicolaitanes in like manner. Repent therefore; but if not, I come to thee quickly, and I will make war with them with the sword of my mouth.

He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows but he that receives (it).

And to the angel of the assembly in Thyatira write: These things says the Son of God, he that has his eyes as a flame of fire, and his feet (are) like fine brass:

I know thy works, and love, and faith, and service, and these endurance, and thy last works (to be) more

than the first. But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices.

And I gave her time that she should repent, and she will not repent of her fornication. Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works.

And her children will I kill with death; and all the assemblies shall know that I am he that searches (the) reins and (the) hearts; and I will give to you each according to your works.

But to you I say, she and who (are) in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, as they say, I do not cast upon you any other burden; but what ye have hold fast till I shall come.

And he that overcomes, and he that keeps unto the end, my works, to him will I give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father; and I will give to him the morning star.

He that has an ear, let him hear what the Spirit says to the assemblies.

III. And to the angel of the assembly in Sardis write: These things says he that has the seven Spirits of God and the seven stars:

I know thy works, that thou hast a name that thou livest, and art dead.

Be watchful, and strengthen the things that remain, which are about to die, for I have not found thy works

\* I know thy works, and love, and faith, and service, and these endurance, and thy last works (to be) more than the first. But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices. And I gave her time that she should repent, and she will not repent of her fornication. Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works. And her children will I kill with death; and all the assemblies shall know that I am he that searches (the) reins and (the) hearts; and I will give to you each according to your works. But to you I say, she and who (are) in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, as they say, I do not cast upon you any other burden; but what ye have hold fast till I shall come. And he that overcomes, and he that keeps unto the end, my works, to him will I give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father; and I will give to him the morning star. He that has an ear, let him hear what the Spirit says to the assemblies.

\* I know thy works, and love, and faith, and service, and these endurance, and thy last works (to be) more than the first. But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices. And I gave her time that she should repent, and she will not repent of her fornication. Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works. And her children will I kill with death; and all the assemblies shall know that I am he that searches (the) reins and (the) hearts; and I will give to you each according to your works. But to you I say, she and who (are) in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, as they say, I do not cast upon you any other burden; but what ye have hold fast till I shall come. And he that overcomes, and he that keeps unto the end, my works, to him will I give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father; and I will give to him the morning star. He that has an ear, let him hear what the Spirit says to the assemblies.



\* *...supplenis before my God. The number therefore how thou hast received and heard, and keep (it) and repeat. If therefore thou shalt not watch, I will come (upon thee?) as a thief, and thou shalt not know - at what hour I shall come upon thee. But thou find a few ranches in Sardinia which have not defiled their garments, and they shall walk with us in white, because they are worthy.*

He that overcomes, he shall be clothed in white garments, and I will not blot his name out of the book of life, and will confess his name before my Father and before his angels.

<sup>8</sup> He that has an ear, let him hear what the Spirit says to the assembly.

And to the angel of the assembly in Philadelphia write: These things saith the holy, the true; he that hath the key of David, he who opens, and no one shall shut, and who shuts, and no one shall open."

I know thy works: behold, I have set before thee an open door, which no man can shut, because thou hast a little power, and hast kept my word, and hast not denied my name.

Behold, I make<sup>8</sup> them of the synagogue of Satan who say that they are Jews, and are not, but lie: behold, I will come: and they shall come and shall do homage before thy feet, and shall know that I have loved thee.

10 Because thou hast kept the word of  
my possession, I also will keep the same  
of the hour of trial which is about to  
come upon the whole habitable world  
to try them that dwell upon the earth.

<sup>44</sup> I come quickly: hold fast what thou hast, that no one take thy crown.

<sup>24</sup> The third overcome, him will I

make a pillar in the temple of my God, and he shall sit on the throne at all times; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name.

He that has an ear, let him hear what the Spirit says to the assembly.

And to the angel of the assembly in Laodicea wrote: These things says the Amen, the faithful and true witness, the beginning of the creation of God.

I know thy works, that thou art  
 neither cold nor hot; I would thou

were cold or hot. Thus became  
 this an inkerman, and neither cold  
 nor hot. I am about to send them out

of my mouth. Because thou sayest, I am rich, and am grown rich, and have need of nothing, and knowest not that thou art the wretched and the miserable, and poor, and blind,

the cloathing, and food, and drink, and asked: I counsel thee to buy of me gold purified by fire, that thou mayest be rich: and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest: and eyesalve to anoint thine eyes, that thou

as many as I love; he renews therefore and repents. Behold, I stand \* at the door and am knocking; if any one hear my voice and open the door, I will \* come in unto him and sup with him, and he with me.

He that overcomes, to him will I give to sit with me in my throne: as I also have overcome, and have sat down with my Father in his throne.

Q Have you written that in your last letter?  
A That that word is true, but as to my  
unhappiness, I never have known, have  
not been there. So then, on the English  
side, there is the state of mind, and that  
is the state of mind.

Q Have you written that in your last letter?  
A I have written myself there and am  
writing, again, that I am writing.

Q Have you written that in your last letter?  
A I have written that, with all the others, I  
am all the more sure.

<sup>20</sup> He that has an ear, let him hear what the Spirit says to the assembly.

IV. After these things I saw, and behold, a door opened in heaven, and the first voice which I heard as of a trumpet speaking with me, saying, Come up here, and I will shew thee the things which must take place after these days.

3 Immediately I became in [the Spirit]; and behold, a throne stood in the heaven, and upon the throne one sitting, and he [that was] sitting like in appearance to a stone [of jasper and a sardius, and a rainbow round the throne like in appearance

\* to an aureole. And round the throne twenty-four thrones, and on the thrones twenty-four elders sitting, clothed with white garments and on their heads golden crowns.

<sup>2</sup> And out of the thicket go forth lightnings, and voices, and thunders, and seven lamps<sup>a</sup> of fire, burning before the throne: which are the spirits

\* Spirits of God; and before the throne as a glass sea, like crystal. And in the midst of the throne, and around the throne, fire living creatures, full

<sup>†</sup> of eyes, before and behind; and the first living creature like a lion, and the second living creature like a eagle, and the third living creature like a eagle.

\* And the four living creatures, each one of them having respectively a

\*P-1 and others Memphis and \*And-1 H & A  
Am RTT and

\* I use "sacred" *sacrosanct*, for what is connected with anything (I do not say entitled to its own corner, as the fire of a wound: "sacred", *sacral*, is what is standing as a circle, outside, around something. "Sacred" is more generously used, and I, for better, than "sacrosanct" is used for absolute of sanctification.

7 The reading is somewhat uncertain here. Grünwald, continued by P, was as to text: "and each, rich and old, reading" the twenty-four elders; but then it may be read "and the twenty-four throne elders sitting" or "and the thrones the twenty-four elders." Each, with a large *e*-dieresis, with A B C and others. AM and *h*yt. It is not only "twenty-four thrones, an elders sitting," continuing the *sedes* theme, since thrones are mentioned in the previous chapter. A

wings; round \* and within they are  
 full of eyes: and they cease not day  
 and night saying, Holy, holy, holy,  
 Lord God Almighty, who was,\* and  
 who is, and who is to come. And  
 when the living creatures shall give  
 glory and honour and thanksgiving  
 to him that sits upon the throne,  
 who lives to the ages of ages, the  
 twenty-four elders shall fall before  
 him that sits upon the throne, and  
 do homage to him that lives to the  
 ages of ages; and shall cast the  
 crowns before the throne, saying,  
 Thou art worthy, O our Lord and  
 [our] God, to receive glory and honour  
 and power: for thou hast created all  
 things, and for thy will they were  
 and they have been created.

V. And I saw on the right hand of him that sat upon the throne a book, written within and on the back.

<sup>2</sup> sealed with seven seals. And I saw  
a strong angel proclaiming with a loud  
voice, Who is (a) worthy to open the  
book, and to break its seals? And

\* 11. And I wept much because no

<sup>a</sup> The book may be regarded as. And one of the elders says to me, Do not weep. Behold, the lion which [is] of the

tribe of Judah, the root of David, has overcome [so as] to open the lock and its seven seals.

\* I insert 'of' as the most likely to be the original reading; *sephora*, with a 12, 20, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852

\* On the theme, 'was' means, but, it is a time. See Note to L. 8.







Salvation to our God who are upon the throne, and to the Lamb. And all the angels stood around the throne and the elders and the four living creatures, and fell before the throne upon their faces and worshipped.<sup>a</sup> God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, be our God, to the ages of ages. Amen.<sup>b</sup>

<sup>12</sup> And one of the elders answered, saying to me, These who are clothed with white robes, who are they, and whence come they? And I said to him, My Lord, thou knowest. And he said to me, These are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sits upon the throne shall spread his tabernacle over them. They shall no longer any more, neither shall they thirst any more, nor shall the sun at all fall on them, nor any burning heat; because the Lamb which is in the midst of the throne shall shepherd them, and shall lead them to fountains of waters of life, and God shall wipe away every tear from their eyes.

VIII. And when it opened the seventh seal, there was silence in the heaven about half an hour. And I saw the seven angels who stand before God, and seven trumpets were given to them. And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he might give [affinity] to the prayers of all saints at the

golden altar which [was] before the throne. And the smoke of the incense went up with the prayers of the saints, out of the hand of the angel before God. And the angel took the censer, and filled it from the fire of the altar, and cast [it] on the earth; and there were voices, and thunders and lightnings,<sup>c</sup> and an earthquake.

<sup>13</sup> And the seven angels who had the seven trumpets prepared themselves that they might sound with [their] trumpets.

<sup>14</sup> And the first sounded [his] trumpet; and there was hail and fire, mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

<sup>15</sup> And the second angel sounded [his] trumpet: and as a great mountain burning with fire was cast into the sea, and the third part of the sea became blood; and the third part of the creatures which were in the sea which had life died; and the third part of the ships were destroyed.

<sup>16</sup> And the third angel sounded [his] trumpet: and there fell out of the heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood: and the third part of the waters became wormwood, and many of the men died of the waters because they were made bitter.

<sup>17</sup> And the fourth angel sounded [his] trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of

the stars; so that the third part of them should be darkened, and that the day should not appear [for] the third part of it, and the night the same.

<sup>18</sup> And I saw, and I heard an eagle flying in the heaven, saying with a loud voice, Woe, woe, woe, to them that dwell upon the earth, for the remaining voices of the trumpet of the three angels who are about to sound.

IX. And the fifth angel sounded [his] trumpet: and I saw a star out of the heaven fallen to the earth; and there was given to it the key of the pit of the abyss. And he opened the pit of the abyss; and there went up smoke out of the pit as [the] smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit. And out of the smoke came forth locusts upon the earth, and power was given to them as the scorpions

of the earth have power; and it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree, but the men who have not the seal of God

on their foreheads; and it was given to them that they should not kill them, but that they should be tormented five months; and their torment [was] as [the] torment of a scorpion when it strikes a man. And in those days shall men seek death, and shall in no way find it; and shall desire to die, and death flee from them. And the likeness of the locusts [were] like to horses prepared for war; and upon their heads as crowns like gold, and their faces as faces of men; and they had hair as women's hair, and their teeth were

as of lions, and they had breastplates as breastplates of iron, and the sound of their wings [was] as the sound of chariots of many horses running to war; and they have tail-like scorpions, and stings; and their power [was] in their tails to hurt men five months. They have a king over them, the angel of the abyss, his name in Hebrew Abaddon, and in Greek he has [for] name Apollyon.<sup>d</sup>

<sup>20</sup> The first woe has past. Behold, there come yet two woes after these things.

<sup>21</sup> And the sixth angel sounded [his] trumpet: and I heard a voice from the four horns of the golden altar which [is] before God, saying to the sixth angel that had the trumpet, Loose the four angels which are bound at the great river Euphrates.

<sup>22</sup> And the four angels were loosed, who are prepared for the hour and day and month and year, that they might slay the third part of men; and the number of the hosts of horses [was] twice ten thousand times ten thousand. I heard their number.

<sup>23</sup> And thus I saw the horses in the vision, and those that sat upon them, having breastplates of fire and scorch and brimstone; and the heads of the horses [were] as heads of lions, and out of their mouths goes out fire and smoke and brimstone. By these three plagues were the third part of men killed, by the fire and the smoke and the brimstone which went out of their mouths. For the power of the horses is in their mouth and in their tails: for their tails [are] like serpents, having heads, and with them they injure. And the rest of men who were not killed with these

<sup>a</sup> Translated elsewhere 'did homage.'

<sup>b</sup> A B P Am Margt Syr insert 'Amen,' Omit.

<sup>c</sup> See the same text.

<sup>d</sup> A B P T 18 38 39 and others Am Syr have variant readings. Many copies, as 10 19 20 21, read the present tense, 'slay,' 'kill.'

<sup>e</sup> Some, it took place then.

<sup>f</sup> There is no preposition in Greek; the sense is 'associated with and giving the efficacy to.'

according to verse 2. Possibly it is a Hekaton.

<sup>g</sup> Or '10,000.'

<sup>h</sup> The order of these words varies. P 1 and others have as here; A B C 14 and others Am 'thunders and voices and lightnings.' A 20 and others Margt Syr 'thunders and lightnings and voices.'

<sup>i</sup> Or 'it was.'

<sup>j</sup> See.

<sup>k</sup> See, with accusative.

<sup>l</sup> See.

<sup>m</sup> See the text.

<sup>n</sup> Where, such as had this character.

<sup>o</sup> A B P 1 Am omit 'and.'

<sup>p</sup> Many good authorities read 'shall live.' See 20 21 22 23 24 25 and others.

<sup>q</sup> Power (strength), authority, 100, 100, 100. A B P and many others Margt Syr have 'power,' but it is not clear what it signifies, as in the text.

<sup>r</sup> See the text, with A.

<sup>s</sup> Destruction, cf. 19 10 11 12, 13.

<sup>t</sup> See 'Destroyer.'

<sup>u</sup> Perhaps, perhaps 'has passed away.'

<sup>v</sup> B P and many others insert 'hail,' A Am Margt Syr and others omit. It has only power and destruction.

<sup>w</sup> Or 'of the sun.'

<sup>x</sup> Scorpions.



plagues repented not of the works of  
their hands, that they should not  
worship demons, and the golden and  
silver and braven and stone and  
wooden idols, which can neither see  
nor hear nor walk. And they repented  
of their murders, nor of their  
witchcrafts, nor of their fornication,  
nor of their thefts.

X. And I saw another strong angel coming down out of the heaven, clothed with a cloud, and the rainbow upon his head, and his countenance as the sun, and his feet as pillars of fire, and having in his hand a little opened book. And he set his right foot on the sea, and the left upon the earth, and cried with a loud voice as a lion roars. And when he cried, the seven thunders uttered their own voices. And when the seven thunders spoke, I was about to write: and I heard a voice out of the heaven saying, Seal the things which the seven thunders have spoken, and write them not.

8 And the angel whom I saw stand  
on the sea and on the earth lifted up  
9 his right hand to the heaven, and  
swore by him that lives to the ages of  
ages, who created the heaven and the  
things that are in it, and the earth  
and the things that are in it, and the  
sea and the things that are in it,  
that there should be no longer delay;  
10 but in the days of the voice of the  
seventh angel, when he is about to  
sound the trumpet, the mystery of  
God shall be completed, as he  
has made known the glad things to  
his own bondmen the prophets.

And the voice which I heard out of the heaven [was] saying unto me, and saying, Go, take the little book which is opened in the hand of

the angel who is standing on the sea  
and on the earth. And I went to  
the angel, saying to him to give me  
the little book. And he says to me,  
Take and eat it up; and it shall make  
thy belly bitter, but in thy mouth it  
shall be sweet as honey. And I took  
the little book out of the hand of the  
angel, and ate it up; and it was to  
my mouth as honey, sweet; and when  
I had eaten it my belly was made  
bitter. And it was said to me, Thou  
must prophesy again to peoples and  
nations and tongues and many  
kings.

XL And there was given to me a reed like a staff, saying, Rise, and measure the temple of God, and the altar, and them that worship in it. And the court which [is] without the temple cast out, and measure it not: because it has been given [us] to the nations, and the holy city shall they tread under foot forty-two months. And I will give power to my two witnesses, and they shall prophesy a thousand two hundred [and] sixty days, clothed in sackcloth. These are the two olive trees and the two lamps which stand before the Lord in the earth; and if any one will so injure them, fire goes out of their mouth, and devours their enemies. And if any one will so injure them, thus must he be killed. These have power to shut the heaven that no rain may fall during the days of their prophesy; and they have power over the waters to turn them into blood, and to smite the earth as often as they will with every plague. And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them:

8 and their body [shall be] on the street  
 of the great city, which<sup>a</sup> is called  
 spiritually Sodom and Egypt, where  
 also their Lord was crucified. And  
 [men] of the peoples and tribes and  
 tongues and nations saw their body  
 three days and a half; and they did  
 not suffer their bodies to be put into  
 a sepulchre. And they that dwell upon  
 the earth rejoiced over them, and are  
 full of delight, and shall send gifts  
 one to another, because these, the  
 two prophets, tormented them that  
 dwell upon the earth. And after the  
 three days and a half [the] spirit<sup>b</sup> of  
 life from God came into them, and  
 they stood upon their feet; and great  
 fear fell upon those beholding them.  
 13 And I heard<sup>c</sup> a great voice out of the  
 heaven saying to them, Come up here;  
 and they went up to the heaven in  
 the cloud, and their enemies beheld  
 them. And in that hour there was  
 a great earthquake, and the tenth  
 of the city fell, and seven thousand  
 names of men were slain in the  
 earthquake. And the remnant were<sup>d</sup>  
 filled with fear, and gave glory to  
 the God of the heaven.  
 14 The second was his part;<sup>e</sup> to be-  
 hold, the third was come quickly.  
 15 And the seventh angel sounded  
 [his trumpet]; and there were great  
 voices in the heaven, saying, The  
 kingdom of the world of our Lord  
 and of his Christ is come,<sup>f</sup> and he  
 shall reign to the ages of ages. And  
 the twenty-four elders, who sit<sup>g</sup> on  
 their thrones before God, fell upon  
 their faces, and worshipped<sup>h</sup> God,  
 16 saying, We give thee thanks, Lord

God Almighty, [He] who is, and who was,<sup>3</sup> that thou hast taken thy great power and hast reigned.<sup>4</sup> And the nations have been full of wrath, and thy wrath is come, and the time of the dead to be judged; and to give the recompense to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and to destroy<sup>5</sup> those that destroy<sup>6</sup> the earth.

And the temple of God in the heavens was opened; and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

XI. And a great sign was seen in the heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and being with child she cried, *travail*, and in pain to bring forth.

And another sign was seen in the  
heaven: and behold, a great red  
dragon, having seven heads and ten  
horns, and on his heads seven dia-  
dems; and his tail draws the third  
part of the stars of the heaven; and  
he cast them to the earth. And the  
dragon stood before the woman who  
was about to bring forth, in order  
that when she brought forth he might  
devour her child. And she brought  
forth a male son, who shall shepherd  
all the nations with an iron rod;  
and her child was caught up to God  
and to his throne. And the woman  
fled into the wilderness, where she  
has there a place prepared of God.

<sup>a</sup> Literature values are given.

\*Dry\* when he shall sound: 'I have translated literally; but this seems I believe to be: when he shall sound, so let it alone to do.

\*Aurora, Colorado, will have less! But that Greek market may turn a blind eye to the 2 homophones. The word is almost everywhere used where other names might be put. So, instant Hellenisms are

\* See H.P.T. 38 in and others; A.C. 6 34 Am road (the track); H.P. 6 3 30 34 Am road (the track); in map, 10; A.C.P. 1 34 38 37 (the cattle track).

\* Ell: 'They say.' *Agoswiz* is pretty much, as very often in Lakota, for 'it was said.' I am not sure, 'P reads down,' he says.

• **AP** – real

et al. 1999).

<sup>1</sup> In 1999, 24,000 people were killed in the Balkans, 10,000 in East Africa, and 10,000 in East Asia.

... That  $\exists A \in P$  and others: If and version read 'shall be tall of dollar'.

2.0g / 0.0011

\* W A O P Are read "Very hard."

but in English this has too much the sense of nonlinearity. 'We're' across the series.

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Or 'wajab sah' is ambiguous. It is characteristic of self-consciousness to have more than one self. The self-conscious person is like a man who has two names (Quran 18: 4): 'The Arkless and the Strong'. I call only 'ark' because the other is too precious.

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through the extensive follow-up and evaluation  
of the trial, however, to:

\* Note the similarity of a Jacksonian-type reaction on the face of that man.

\* \* \* \* \*

<sup>1</sup> Or "and the temple of God was opened in the heaven." A C.E. have this article & feature of the passage, which I doubt it to be as it is, but I am not sure.

\* A. P. 99 read 'only' O. 184 and others say 'only'.

<sup>10</sup> = *C. glabra* ... *thymifolia* = *Holcus* ... cf. pp. 9.



that they should smite her there a thousand two hundred [and] sixty days.

<sup>1</sup> And there was<sup>2</sup> war in the heaven: Michael and his angels went to war<sup>3</sup> with the dragon. And the dragon fought,<sup>4</sup> and his angels: and he prevailed not, nor was their place found any more in the heaven. And the great dragon was cast out, the ancient serpent, he who is called Devil and Satan,<sup>5</sup> he who deceives the whole habitable world, he was cast out into the earth, and his angels were cast out with him.

<sup>12</sup> And I heard a great voice in the heaven saying, Now is come<sup>6</sup> the salvation and the power and the kingdom of our God, and the authority of his Christ: for the sentence of our brethren has been cast out, who accused them before our God day and night: and they have overcome him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved their life even unto death. Therefore be full of delight, ye heavens, and ye that dwell in them: Woe to the earth and to the sea, because the devil has come down to you, having great rage, knowing he has a short time.

<sup>13</sup> And when the dragon saw that he had been cast out into<sup>7</sup> the earth, he persecuted the women which have the mark [child]. And there were given to the woman two wings of the great eagle, that she might fly into the desert into her place, where she is nourished there<sup>8</sup> a time, and time, and half a time, from [the] foot of the serpent. And the serpent

cast out of his mouth behind the woman water as a river, that he might make her be [as] one carried away by a river. And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth. And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.

<sup>14</sup> And I stood upon the sand of the sea: (XIII.) and I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns sat a king. And upon its heads sat a king of blasphemy. And the beast which I saw was like as a leopard, and its feet as of a bear, and its mouth as a lion's mouth; and the dragon gave to it his power, and his throne, and great authority; and one of its heads [was] as slain in death, and his wound of death had been healed: and the whole earth wondered after the beast. And they did homage to<sup>9</sup> the dragon, because he gave the authority to the beast; and they did homage to<sup>10</sup> the beast, saying, Who [is] like to the beast? and who can make war with it? And there was given to it a mouth, speaking great things and blasphemies; and there was given to it authority to pursue its enemies forty-two months. And it opened its mouth for blasphemy against God, to blaspheme his name and his tabernacle, and them who have their tabernacles in the heaven. And there was given to it to make war with the saints, and to overcome them.

If we read literally, 'he stood,' it refers to the dragon.

<sup>1</sup> P. 1. Michael and 'a name.'  
<sup>2</sup> Or 'worshiped.'  
<sup>3</sup> W. A. C. P. say here for 'there'; B has of 'there', with many others.  
<sup>4</sup> Or 'to war,' or 'not'; original, 'persecuted and persecuted'; as it is in Daniel.  
<sup>5</sup> Some read 'blasphemy' with B P and others.  
And 'Satan,' and 'Satan' and others.  
<sup>6</sup> B P and others Am. Marg. insert 'and'; W. A. C. and many others say 'and'.  
<sup>7</sup> Or 'his dwelling, and those who dwell.'

<sup>1</sup> 'There,' it is not plain.  
<sup>2</sup> 'There,' it is not plain.  
<sup>3</sup> 'There,' it is not plain.  
<sup>4</sup> 'There,' it is not plain.  
<sup>5</sup> 'There,' it is not plain.  
<sup>6</sup> 'There,' it is not plain.  
<sup>7</sup> 'There,' it is not plain.  
<sup>8</sup> 'There,' it is not plain.  
<sup>9</sup> 'There,' it is not plain.  
<sup>10</sup> 'There,' it is not plain.

come<sup>11</sup> them; and there was given to it authority over every tribe, and people, and tongue, and nation; and all that dwell on the earth shall do it homage, [every one] whose name had not been written from [the] founding of [the] world in the book of life of the slain Lamb. If any one has an ear, let him hear. If any one [leads] into captivity, he goes into captivity.<sup>12</sup> If any one shall kill with [the] sword, he must<sup>13</sup> with [the] sword be killed. Here is the endurance and the faith of the saints.

<sup>14</sup> And I saw another beast rising out of the earth, and it had two horns like to a lamb, and spake as a dragon; and it exercised all the authority of the first beast before it, and caused the earth and those that dwell in it to do homage to the first beast, whose wound of death<sup>15</sup> was healed. And it works great signs, that it should cause even fire to come down from heaven to the earth before them. And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast, which has the wound of the sword, and lived. And it was given to it to give breath to the image of the beast, that the image of the beast should also speak, and should cause those many who should not do homage to the image of the beast should be killed. And it causes all, the small and the great, the rich and the poor, and the free and the bondmen, that they should give to the image of the beast their right hand or upon their forehead, and that no one should be

able to buy or sell save he that had the mark, the name of the beast, or the number of its name. Here is wisdom. He that has understanding let him count the number of the beast: for it is a man's number; and the number [is] six hundred [and] sixty-six.

XIV. And I saw, and behold, the Lamb standing upon mount Zion, and with him a hundred [and] forty-four thousand, having his name and the name of his Father written upon their foreheads. And I heard a voice out of the heaven as a voice of many waters, and as a voice of great thunder. And the voice which I heard [was] as of harp-singers harping with their harps: and they sing a new song before the throne, and before the four living creatures and the elders. And no one could learn that song save the hundred [and] forty-four thousand who were bought from the earth. These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb whithersoever it goes. These have been bought from men [as] first-fruits to God and to the Lamb: and in their mouths was no lie found: [for] they are blameless.

And I saw another angel flying in mid-heaven, having [the] evangelizing glad tidings to announce to those settled on the earth, and to every nation and tribe and tongue and people, saying with a loud voice, Fear God and give him glory, for the hour of his judgment has come; and do homage to him who has made the heaven and the earth and the sea and fountains of waters.

<sup>11</sup> 'To make war,' and 'to overcome' are in the Greek; it is given as a divine war.  
<sup>12</sup> 'To die,' which have not needed, however, as it is found in L, and introduced in some versions to complete the sense. The reading of the B. is very uncertain and confused here; it is read 'If any one goes into captivity, if any one kills with [the] sword, he must be killed with [the] sword.' This, though it is defective, confirms the common reading. So B. C. P., save that they have 'shall kill'.  
<sup>13</sup> A reads for 'shall kill' 'shall die'.

So of ver. 8, where there is a somewhat similar confusion, apparently for 'slaves'.  
<sup>1</sup> Literally 'that [is] they should'.  
<sup>2</sup> 'There'.  
<sup>3</sup> 'I and others Am. and 'me'.  
<sup>4</sup> Some read 'for', with A. C. P. B. and most others insert.  
<sup>5</sup> 'The reading is doubtful'; B. and others, 'number'. A. C. P. Am. Marg. say here it is more likely to have been omitted, as being the first time mentioned.  
<sup>6</sup> 'The reading is doubtful'.



And another, a second, angel followed, saying, Great Babylon has fallen, has fallen, which<sup>1</sup> of the wine of the fury of her fornication has made all nations drink.

And another, a third, angel followed them, saying with a loud voice, If any one do homage to<sup>2</sup> the beast and its image, and receive a mark upon his forehead or upon his hand, he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb.

And the smoke of their torment goes up to aces of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one measure the mark of his name, Here is the endurance of the saints, who keep the commandments of God and the faith of Jesus.

And I heard a voice out of the heaven saying, Write, Blessed the dead who die in (the) Lord from henceforth, Yea, saith the Spirit that they may rest from their labours; for their works follow with them.

And I saw, and behold, a white cloud, and on the cloud one sitting like (the) Son of man, having upon his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the hour of reaping is come, for the harvest of the earth is dried.<sup>3</sup>

And he that sat on the cloud put

his sickle on the earth, and the earth was reaped.

And another angel came out of the temple which (is) in the heaven, he also having a sharp sickle. And another angel came out of the altar, having power over fire, and called with a loud cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the branches of the vine of the earth; for her grapes are fully ripened. And the angel put his sickle to the earth, and gathered the vine of the earth, and cast (the branches) into the great winepress of the fury of God; and the winepress was trodden without the city, and blood went out of the winepress to the brim of the horses for a thousand six hundred stadia.

XV. And I saw another sign in the heaven, great and wonderful; seven angels having seven plagues, the last; for in them the fury of God is completed.<sup>4</sup>

And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and over the image, and over the number of its name, standing upon the glass sea, having harps of God. And they sing the song of Moses bondman of God, and the song of the Lamb, saying, Great and wonderful (are) thy works, Lord God Almighty; righteous and true (are) thy ways, O King of nations. Who shall not fear (thee), O Lord, and glorify thy name? for (thou) only (art) holy; for all nations shall come and do homage before

thee; for thy righteousness have been made manifest.

And after these things I saw, and the temple<sup>5</sup> of the tabernacle of witness in the heaven was opened; and the seven angels who had the seven plagues came out of the temple, clothed in pure bright linen, and girded about the breasts with golden girdles. And one of the four living creatures gave to the seven angels seven golden bowls, full of the fury of God, who live to the ages of ages. And the temple was filled with smoke from the glory of God and from his power; and no one could enter into the temple until the seven plagues of the seven angels were completed.

XVI. And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the fury of God upon the earth.

And the first went and poured out his bowl on the earth; and there came an evil and grievous sore upon the men that had the mark of the beast, and these who worshipped<sup>6</sup> the image.

And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul died in the sea.<sup>7</sup>

And the third poured out his bowl on the rivers, and (on) the fountains of waters; and they became blood. And I heard the angel of the waters

saying, Thou art righteous, who art and wast, the holy one,<sup>8</sup> that thou hast judged so; for they have poured out the blood of saints and prophets, and thou hast given them blood to drink; they are worthy. And I heard the altar saying, Yea, Lord God Almighty, true and righteous (are) thy judgments.

And the fourth poured out his bowl on the sun; and it was given to it to burn men with fire. And the men were burnt with great heat, and blasphemed the name of God, who had authority over these plagues, and did not repent to give him glory.

And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues with distress, and blasphemed the God of the heaven for their distresses and their sorrows, and did not repent of their works.

And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the false prophet, three unclean spirits, as frogs; for they are (the) spirits of demons, doing signs; which go out to the kings of the whole habitable world<sup>9</sup> to gather them together to the war of (that) great day of God the Almighty.

<sup>1</sup> "one another" of David is removed by W & A and by the LXX. And when comparing the quality which enables him to sustain as a glass sea would withstand it. It is however used in this general way for "body".

<sup>2</sup> See note on chap. vi. 1.

<sup>3</sup> See, the same thing, in all this passage and related every where in the Revelation.

<sup>4</sup> I think, out of the temple, as also in ch. i. 10.

<sup>5</sup> See note on ch. i. 10.

<sup>6</sup> I suspect, every sort of life. It is the first reading with A C D E F. It would be a distortion. But it has G, with H I J K L M N O P Q R S T U V X Y Z.

<sup>7</sup> A C read, "them in the sea, adding a before every letter."

<sup>8</sup> "He is" or "He". The same is the same. Or "He was and is." The same is the same.

<sup>9</sup> The same is the same. Or "He was and is." The same is the same.

<sup>10</sup> The same is the same. Or "He was and is." The same is the same.

<sup>11</sup> The same is the same. Or "He was and is." The same is the same.

<sup>12</sup> The same is the same. Or "He was and is." The same is the same.

<sup>13</sup> The same is the same. Or "He was and is." The same is the same.

<sup>14</sup> The same is the same. Or "He was and is." The same is the same.

<sup>15</sup> The same is the same. Or "He was and is." The same is the same.

<sup>1</sup> I follow A C A m Syriac, with Tisch. and Alford. B F Margal have neither a nor b. As also in the Apocalypse, it is all unnecessary. It was read as B F, with Margal, for "meat" or "wine" and "meat" also.

<sup>2</sup> Or "meat".

<sup>3</sup> Or "meat".

<sup>4</sup> Or "meat".

<sup>5</sup> Or "meat".

<sup>6</sup> Or "meat".







splendid things have perished from thee, and they shall not find them any more at all. The merchants of these things, who had been enriched through her, shall stand afar off through fear of her torment, weeping and grieving, saying, Woe, woe, the great city, which [was] clothed with fine linen and purple and scarlet, and had ornaments of gold and precious stones and pearls! for in one hour so great riches have been made desolate. And every steam-ship, and every one who sailed to any place, and sailors, and all who exercise their calling on the sea, stood afar off, and cried, seeing the smoke of her burning, saying, What [city] is like to the great city? and cast dust upon their heads, and cried, weeping and grieving, saying, Woe, woe, the great city, in which all that had ships in the sea were enriched through her commerce! for in one hour she has been made desolate.

Rejoice over her, heaven, and [ye] saints and apostles and prophets; for God has judged your judgment upon her.

And a strong angel took up a stone, as a great millstone, and cast [it] into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall be found no more at all; and voice of harp-players and musicians and flute-players and trombones shall not be found any more at all in thee, and no voice of any art shall be found any more at all in thee, and voice of millstone shall be heard no more at all in thee, and light of lamp shall shine no more at all in thee, and voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were

the great ones of the earth; for by thy sorcery have all the nations been deceived. And in her was found [the] blood of prophets and saints, and of all the slain upon the earth.

XIX. After these things I heard as a loud voice of a great multitude in the heaven, saying, Hallelujah! the salvation and the glory and the power of our God: for true and righteous [are] his judgments! for he has judged the great harlot which corrupted the earth with her fornication, and has avenged the blood of his servants at her hand. And a second time they said, Hallelujah. And her smoke gush up to the ages of ages. And the twenty-four elders and the four living creatures fell down and did homage to God who sits upon the throne, saying, Amen, Hallelujah. And a voice came out of the throne, saying, Praise our God, all ye his bondmen, [and] ye that fear him, small and great.

And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong streams, saying, Hallelujah. For [the] Lord our God the Almighty has taken to himself kingly power. Let us rejoice and exult, and give him glory: for the marriage of the Lamb is come, and his wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright [and] pure; for the fine linen is the righteousness of the saints. And he says to me, Write, blessed [art] they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God. And I fell before his feet to do him homage. And he says to

me, See [thou do it] not. I am thy fellow-bondman, and [the] fellow-bondman of thy brethren who have the testimony of Jesus. Do homage to God. For the spirit of prophecy is the testimony of Jesus.

And I saw the heaven opened, and behold, a white horse, and one sitting upon it, called [the] Faithful and True, and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, having a name written which no one knows but himself; and [he is] clothed with a garment dipped in blood; and his name is called The Word of God. And the armies which [are] in the heaven followed him upon white horses, clad in white, pure, fine linen. And out of his mouth goes a sharp [two-edged] sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he will tread the wine-press of the fury of the wrath of God the Almighty. And he has upon his thigh, and upon his thigh, a name written, King of kings, and Lord of lords.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great supper of God, that ye may eat flesh of kings, and flesh of nobles, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and small and great.

And I saw the beast and the kings

of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and the false prophet that [was] with him, who wrought the signs before him by which he deceived them that received the mark of the beast, and those that worship his image. And they were both cast into the lake of fire which burns with brimstone; and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh.

XX. And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his hand. And he laid hold of the dragon, the ancient serpent who is the devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut [it] and sealed [it] over him, that he should not any more deceive the nations until the thousand years were completed; after those things he must be loosed for a little time.

And I saw thrones; and they sat upon them, and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; and they lived and reigned with the Christ a thousand years: the rest of the dead did not live till the thousand years had been completed. This [is] the

<sup>1</sup> To any particular place; as we may now, churches for such or such a place, or within to the place.

<sup>2</sup> See Isaiah xlii. 1.

<sup>3</sup> Literally "blonde," a fair-haired, with B 2 12 31, 32 and others; in A D P 1 39 and others.

<sup>4</sup> Literally translated, "crowd [the people]".

<sup>5</sup> See.

<sup>6</sup> See Revelation. See also in Isaiah, v. 1.

<sup>7</sup> A B C and others read and, "from."

<sup>8</sup> A B C and others.

<sup>9</sup> A B C 1 31 in Am-Monmouth; B 2 34 36 and many others say "thence."

<sup>10</sup> The English version of this expression is usually a good one for the abstract quality "truth." The form for the time, by analogy, here, see Isaiah vi. 1, where in Hebrew is a "truthfulness," but it is not used, and is proved.

<sup>11</sup> Or "worship." I retain "do homage" because of the reference to that passage.

<sup>12</sup> Called "the faithful and true" because of it, with A P 1 and others. Handwritten Am-Monmouth says "true," and others "faithful."

<sup>13</sup> Some read "Am," with A B C and others Am-Eyr; B 2 36 and others "Am."

<sup>14</sup> Some, with B 1 31 in Am and Constantinople, have here "having" native written and a name written which? Am. 36, which is very incorrect in the Greek text, and contains a very peculiarly written MS. is with without name here; it has "name" a name, "name" but himself, A P 1 31 Am-Monmouth have it in text.

<sup>15</sup> A B C 1 31 in Am-Monmouth "faithful."

<sup>16</sup> Lit. "and."

<sup>17</sup> B 2 34 36 and others read "and" and add "it" reading "and."

<sup>18</sup> I do not say "had received" here, because then the word "had" would come into the text, which is not the same here.

<sup>19</sup> Or "do homage to."

<sup>20</sup> Lit. "the Satan," a Jewish adversary.

<sup>21</sup> By bound means with each sitting on thousand years.

<sup>22</sup> Or "on the kingdom, and on their land."

<sup>23</sup> B 2 36 read, "the," B 2 34 36 read "the" at the end of every 6. before "thousand years."



1. First resurrection. Blessed and holy be the one who part in the first resurrection: over those the second death has no power; but they shall be priests of God and of the Christ, and shall reign with him a thousand years.

2. And when the thousand years have been completed, Satan shall be loosed from his prison, and shall go out to deceive the nations which [are] on the four corners of the earth, Gog and Magog, to gather them together to the war: whose number [is] as the sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints and the Tabernacle, and the city, down from God. And the devil who deceived them was cast into the lake of fire and brimstone, where [are] both the beast and the false prophet; and they shall be tormented day and night for the ages of ages.

3. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them.

4. And I saw the dead, great and small, standing before the throne, and books were opened: and another book was opened, which is the book of life. And the dead were judged out of the things written in the books according to their works. And the sea gave up the dead which were in it, and death and hades gave up the dead which were in them; and they were judged each according to their works. And death and hades were cast into the lake of fire. This is the

second death, [even] the lake of fire. And if any one was not found written in the book of life, he was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away, and the sea was no more.

2. And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the heaven, saying, Behold, the tabernacle of God [is] with men, and he shall tabernacle with them, and they shall be his people: and God himself shall be with them, and shall be with them, and shall be with them.

3. And he shall wipe away every tear from their eyes; and death shall not exist any more, nor grief, nor cry, nor distress shall exist any more: for the former things have passed away. And he that sat on the throne said, Behold, I make all things new. And he says to me, Write, for these words are true and faithful.

4. And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, and I will be to him God, and he shall be to my son.

5. But to him that is fearful and unbelieving, and hypocrite, and false, and all such, their part [is] in the lake which burns with fire and brimstone, which is the second death.

6. And there came one of the seven angels which had the seven bowls full of the wrath of God, and said, Come, and see the wrath of God.

7. And he said to me, Come, and I will show thee the bride, my wife, the city, the new Jerusalem, which cometh down out of the heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the heaven, saying, Behold, the dwelling of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and shall be with them, and shall be with them.

8. And he said to me, Write, for these words are true and faithful.

9. And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end, the first and the last.

10. And he said to me, Write, for these words are true and faithful.

11. And he said to me, Write, for these words are true and faithful.

12. And he said to me, Write, for these words are true and faithful.

13. And he said to me, Write, for these words are true and faithful.

14. And he said to me, Write, for these words are true and faithful.

15. And he said to me, Write, for these words are true and faithful.

16. And he said to me, Write, for these words are true and faithful.

angels which had the seven bowls full of the wrath of God, and said to me, Come, and see the wrath of God.

2. And he said to me, Come, and I will show thee the bride, my wife, the city, the new Jerusalem, which cometh down out of the heaven from God, prepared as a bride adorned for her husband.

3. And I heard a loud voice out of the heaven, saying, Behold, the dwelling of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and shall be with them, and shall be with them.

4. And he said to me, Write, for these words are true and faithful.

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